CENSUS OF INDIA 1961

VOLUME IX

MADRAS

PART VI

VILLAGE SURVEY MONOGRAPHS

17. Iswaramoorthipalayam

P. K. NAMBIAR
OF THE INDIAN ADMINISTRATIVE SERVICE
SUPERINTENDENT OF CENSUS OPERATIONS, MADRAS
&
T. B. BHARATHI
OF THE MADRAS CIVIL SERVICE
DEPUTY SUPERINTENDENT OF CENSUS OPERATIONS

1965

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[Census Report—Vol. IX will relate to Madras only.]
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*Already published.

FOREWORD

Apart from laying the foundations of demography in this sub-continent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions'. In a country largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralization on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive ; the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' type of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows :

(*a*) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, *e.g.*, fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers quarry workers etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

(*b*) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

(*c*) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500-700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, promixity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's

way about at first and then venture further afield; and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an ' extra ', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September, 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village ; house types ; diet ; dress, ornaments and footwear ; furniture and storing vessels ; common means of transport of goods and passengers ; domestication of animals and birds ; markets attended ; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March, 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September, 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical ' feel ', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of ' just enough statistics to give empirical underpinning to conclusion ', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the Census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May, 1961), Darjeeling and Srinagar (June, 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself pre-supposed a fresh survey of villages already done ; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the ' consanguinity ' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as inter-related processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December, 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of survey and presentation of results.

This gradual unfolding of the aims of the survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve : to construct a map of village India's social structure. One hopes that the volumes of this survey will help to retain for the Indian Census its title to ' the most fruitful single source of information about the country '. Apart from other features, it will perhaps be conceded that the survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in an appendix.

New Delhi,
July 30, 1964.

ASOK MITRA,
Registrar General, India.

PREFACE

The preparation of Village Survey Monographs is one of the supplementary studies of 1961 Census. Sri A. Mitra, Registrar General, has, in his foreword, given the reader a general background of the Survey. Forty villages were chosen for the Survey in Madras State and this monograph on Iswaramoorthipalayam is the seventeenth of the series.

Iswaramoorthipalayam is a village of old and settled character in Rasipuram taluk of Salem district. Vanniars are the predominant community in the village. Agriculture is the only source of livelihood for a bulk of the population. Most of the area is dry and cultivation of cash crops is gaining ground nowadays.

P. K. NAMBIAR

LIST OF VILLAGES SELECTED FOR THE SURVEY

1.	Ayyangarkulam*	..	Chingleput District
2.	Sunnambukulam	..	"
3.	Lakkinayakkanpatti	..	South Arcot District
4.	Thadagam*	..	"
5.	Arkavadi	..	"
6.	Hasanamapettai	..	North Arcot District
7.	Paravakkal	..	"
8.	Arkasanahalli*	..	Salem District
9.	Kanakagiri*	..	"
10.	Pappanaickenpatti	..	"
11.	Aladipatti	..	"
12.	Iswaramoorthipalayam†	..	"
13.	Kumbalam	..	"
14.	Nellithorai	..	Coimbatore District
15.	Hallimoyar	..	Nilgiris District
16.	Kinnakorai	..	"
17.	Vilpatti*	..	Madurai District
18.	Sirumalai	..	"
19.	Periyur	..	"
20.	Thiruvalavayanallur	..	"
21.	Thenbaranadu*	..	Tiruchirapalli District
22.	Thiruvellarai*	..	"
23.	Ariyur	..	"
24.	Kadambangudi*	..	Thanjavur District
25.	Vilangulam	..	"
26.	Kunnalur*	..	"
27.	Kodiakkarai	..	"
28.	Golwarpatti	..	Ramanathapuram District
29.	Visavanoor*	..	"
30.	Athangarai*	..	"
31.	Ravanasamudram*	..	Tirunelveli District
32.	Pudukulam*	..	"
33.	Alwarkarkulam	..	"
34.	Kilakottai	..	"
35.	Odaimarichan	..	"
36.	Kuvalaikanni	..	"
37.	Koottumangalam*	..	Kanyakumari District
38.	Kadathuchery*	..	"
39.	Kottuthalazhamkulam	..	"
40.	Kadukkara*	..	"

*Already published.

† The present volume (No. 17 of the series.)

VILLAGE SURVEY REPORT

ON

ISWARAMOORTHIPALAYAM

Field study	...	S. M. PRABHAKARAN, B.COM. (HONS)., *Research Assistant*
Photographs	...	N. D. RAJAN, *Photographer*
Maps	...	N. CHANDRAN, *Draughtsman*
Sketches	...	A. RAMADOSS, *Artist*

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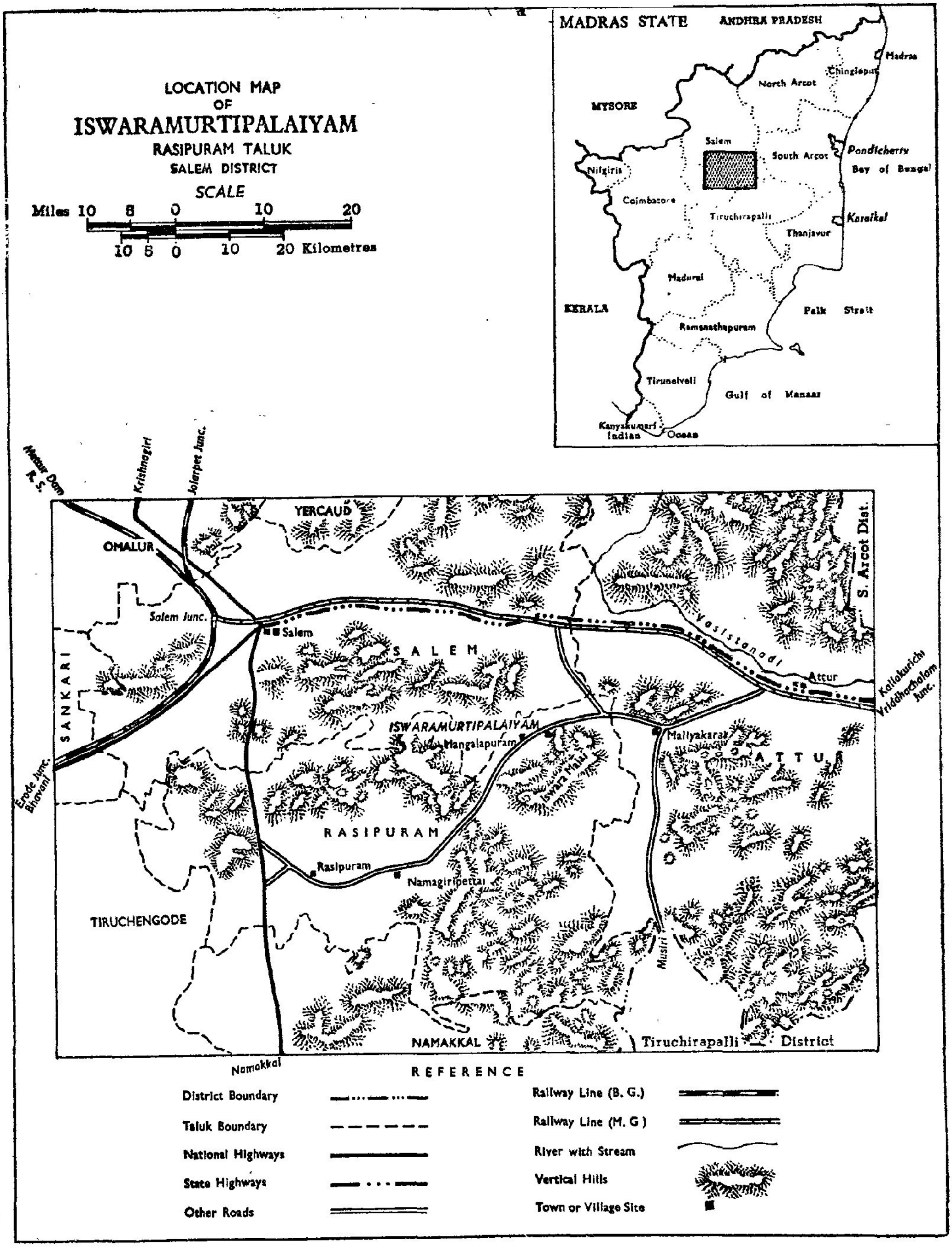

LOCATION MAP
OF
ISWARAMURTIPALAIYAM
RASIPURAM TALUK
SALEM DISTRICT
SCALE
Miles 10 5 0 10 20
10 5 0 10 20 Kilometres
MADRAS STATE
ANDHRA PRADESH
MYSORE
KERALA
Madras
Chingleput
North Arcot
Salem
South Arcot
Pondicherry
Bay of Bengal
Nilgiris
Coimbatore
Tiruchirapalli
Karaikal
Thanjavur
Madurai
Palk Strait
Ramanathapuram
Tirunelveli
Gulf of Manaar
Kanyakumari
Indian Ocean
Mettur Dam R.S.
Krishnagiri
Jolarpet Junc.
YERCAUD
OMALUR
S. Arcot Dist.
Salem Junc.
Salem
Vasistanadi
SALEM
Attur
Kallakurichi Vriddhachalam Junc.
SANKARI
ISWARAMURTIPALAIYAM
Mangalapuram
Mallyakarai
ATTUR
Erode Junc. Bhavani
Iswara Malai
RASIPURAM
Rasipuram
Namagiripettai
TIRUCHENGODE
Musiri
NAMAKKAL
Tiruchirapalli District
Namakkal
REFERENCE
District Boundary
Taluk Boundary
National Highways
State Highways
Other Roads
Railway Line (B. G.)
Railway Line (M. G)
River with Stream
Vertical Hills
Town or Village Site

CHAPTER I

INTRODUCTION

Basis of selection

ISWARAMOORTHIPALAYAM was selected for Socio-economic survey because it is a village of old, settled character mainly depending upon agriculture. Our first impression on visiting the village confirmed the fact that it is an old village. In fact, no one in the village could say anything on the approximate period of settlement of the village. The houses, the temples, the old quarrying pits for stealite, and the people in Iswaramoorthipalayam bear testimony to the antiquity of the village. There can also be no doubt about the fact that the people are mainly dependent upon agriculture. What is however doubted is whether the village still preserves the settled character which is marked as one of the qualifications for the selection of this village for our study. The settled character has been to a certain extent upset by the migration to this village of nine Nattu Gounder families belonging to the western parts of Rasipuram and Namakkal taluks who imported new ideas on agriculture. The local Vanniars and Kurumbars saw to their amazement how differently the lands behaved under the new masters. They also saw how much the Nattu Gounders toil. This started a chain reaction. It dawned on the local people that if the lands could yield so much under Nattu Gounders these could be made to yield equally so under others also. They realized that it only required sustained effort, more capital investment, a little change in techniques and practices, and a modification of the crop rotation. While a few Vanniars and Kurumbars started cultivating their fields on the lines pursued by the Nattu Gounders, the entire local community started cultivating a feeling of jealousy and rivalry against the pioneering new comers. They resolved to desist from selling any further lands to the Nattu Gounders. They also practically excluded the Nattu Gounders from the social and cultural life of the village. The situation under such inward but peaceful competition would form the subject matter of an interesting study of the socio-economic factors of Iswaramoorthipalayam.

Etymology

2. Iswaramoorthipalayam has a big name, or rather a lengthy name. The fate of lengthy names, given to persons and places, is well known. They undergo abridgement. So Iswaramoorthipalayam was also subject to this process and came to be called simply as Palayam. The people in and around the village know it only as Palayam and express surprise when the name of Iswaramoorthipalayam is mentioned to them. Actually the village owes its name to the adjoining massive hillock called the Iswaramalai. On the top of this hillock, in a hidden crevice, there is an old dilapidated Iswara temple. It is completely in ruins and the people have long forgotten about it. No Poojas are performed in it. The name of the hillock also got changed. The local people now call it as the Naraikinaru hills. La Fanu's District Gazetteer refers to it as Iswaramalai. He says 'The last of the magnesite localities to be described lies in a straight line 19 miles east-south-east of Salem bridge in a small jungly valley opening eastward from the Iswaramalai, an extensive but not very high hill, about 6 miles south of the traveller's bungalow at Valapadi on the Salem-Cuddalore main road.' It is rather a coincidence that just as the people neglected the Iswara temple on the Iswaramalai hillock they also neglected the prefix Iswaramoorthi in the village name of Iswaramoorthipalayam.

How the village is reached

3. The village is in a pocket surrounded by barren hillocks. A rugged metalled road, passing between these jumbled hillocks, connects Attur and Rasipuram, both of which are taluk headquarters in the backward district of Salem. A journey of about sixteen miles from Attur along this road in the south-western direction takes us to this village. The journey, however, would not be pleasant, because the road, though metalled, is in a bad condition. The buses plying in this road do not seem to mind the loose metals, and the passengers who avail of this mode of journey along this road seem to be accustomed to the roughness and the joltings they get in the travel.

Flora

4. The hillocks all around look bare, with not much of vegetation. The dry fields on either side of the road appeared red and strewn with loose quartz stones. Huge tamarind trees line along the road on both sides but beyond these, the vegetation appears sparse and mostly in the shape of jungly bushes. Peculiarly enough, palmyra trees are not seen. Young

coconut trees appear to be coming out wherever there is garden cultivation. Occasionally we see an aged banyan tree (*Ficus Bangalensis*) or a tall Vagai tree (*Acacia Marmelos*) giving shelter from the sun to the flock of sheep. The other trees seen in these parts are the morgosa, the Ichi (*Ficus Virens*), the babul (*Acacia Arabica*), the flame of the forest and the Pee. Along the hedges, the drought resisting aloes, the Paachan, and the Unjal are seen.

Fauna

5. The village is particularly uninteresting in regard to its fauna. The adjoining hills can scarcely hide any wild animals. There may be a few foxes, wolves and jackals sneaking along the bushes at the foot of the hillocks. They may also contain a few rabbits which are hunted after and eaten. The domestic animals in the village consist of the bullocks, mostly of non-descript type, goats and sheep, a few buffaloes, dogs and pigs. The birds seen are the crows, the eagle, the kite, the parrots, the wild pigeons, the quails, and the patridges. There is also of course the home-reared poultry consisting entirely of the country variety.

Location

6. The revenue village of Iswaramoorthipalayam is on the north eastern corner of Rasipuram taluk. The extent of the village is 3.3 square miles. The revenue village contains the main habitation of Iswaramoorthipalayam and a small hamlet by name Kathakavandanur. The main village lies on either side of the metalled road from Attur to Rasipuram. The road at this point lies east-west. About four furlongs south of Iswaramoorthipalayam lies Kathakavandanur. Another furlong south of this hamlet lies the massive Iswaramalai hillock. A rough cart-track connects Iswaramoorthipalayam and Kathakavandanur.

Description of the village

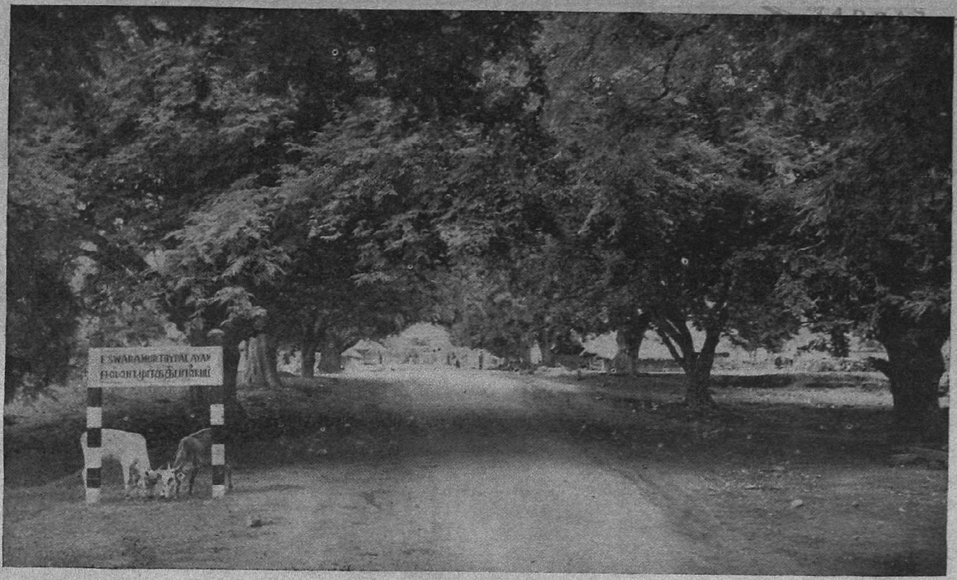
7. As we enter the main village of Iswaramoorthipalayam from the east we see at the entrance an old Kali temple in a partially dilapidated state. A little west of it is the village elementary school. This is run by the Panchayat Union, and the school is housed in two tiled buildings within an open compound. The houses on either side, some tiled and some thatched, abut the main road. In between dwelling houses, we see, off and on, five or six provision shops and a few tea-shops. Half way through, on the south of the road, we see the Mariamman temple with open space all around. Attached to it is a wooden car (charriot) which is dragged in alternative years. A little away from it is the Subramanyar temple worshipped predominantly by the Vanniars and the Pillayar temple common to all. On the extreme east of the village and to the south of the road is a drinking water well owned by the Panchayat and a Community Recreation Centre, which houses the local Panchayat Office, and the Multi-purpose Co-operative Society. The length of the built-up portion from east to west is about two furlongs. Two lanes which take off on either side of the road, make detours, and join back again on the main road. The lay-out of the houses in Iswaramoorthipalayam proper should really be described as linear shaped. From the extreme western end of Iswaramoorthipalayam, a foot-path takes off from the main road and runs towards the north. This leads, first to the burial ground, then to Kandaswami temple, and lastly to the Muniappan temple. These two temples are in the midst of the fields and the Muniappan temple actually contains no building or structure. It consists only of the huge clay-made Muniappan idols resting under the shade of a tree.

The people

8. The village is populated predominantly by Vanniars. The other communities found in large numbers are the Kurumba Gounders, the Jangama Pandarams, the Oddars and the Nattu Gounders. There are also the minority communities of the Vanniars (oil pressers), the Vannans, the Asaris, the Komati Chettiar, the Pillais, the Kusavans (Potters), the Chakkiliars and the Jogies. On the whole, there are 537 households in the village comprising a population of 2,351 persons. In Iswaramoorthipalayam, the major communities do not live separately. The houses of the Vanniars, the Kurumbars, the Jangamars, the Asaris, the Vannans and the Chettiars are found interspersed. The Nattu Gounders who came to live in this village within the last 10 years, do not however reside within the village proper. They have built houses in their farms and live independent of one another. The Oddars live in a block in the north western corner of the village. They have a Kali temple of their own. The potters live at the extreme western end of the village by the side of the main road. The Chakkiliars live in farm-sheds at various places.

Climate and rainfall

9. As the village is surrounded by rocky hillocks on all sides, radiation tends to make the climate of the



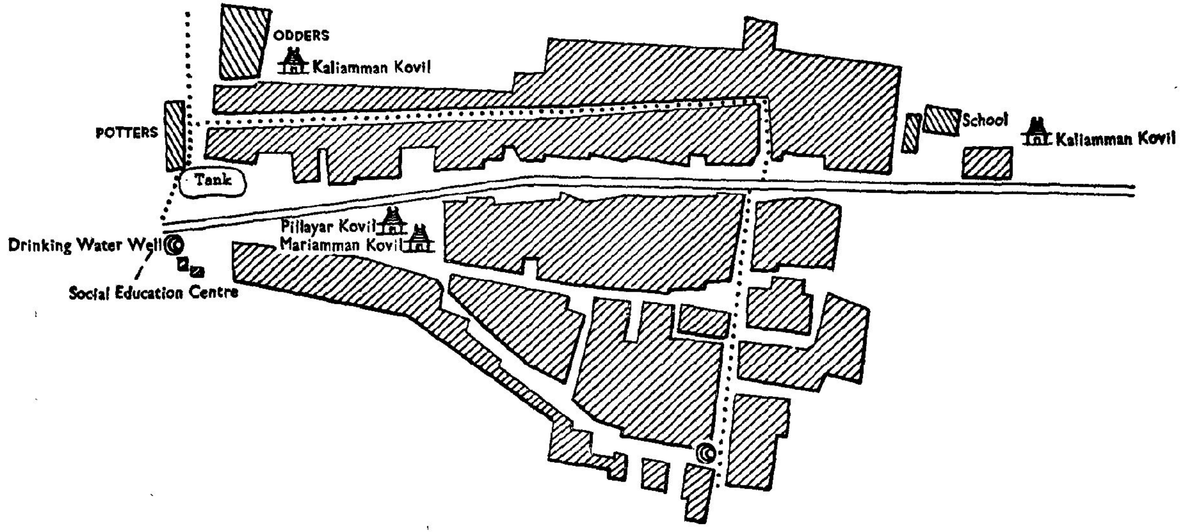
The entrance to Iswaramoorthipalayam. On either side of the road can be seen lofty tamarind trees.

The Attur-Rasipuram road passes through the main village of Iswaramoorthipalayam. In the background is the Iswaramalai.

SITE PLAN OF

ISWARAMURTIPALAIYAM VILLAGE

Scale 32" = 1 Mile



village hot. The proximity of Iswaramalai on the south and east, and the Sevidan Karadu on the north make the climate particularly unbearable during summer. The lay of the valley is undulatory and soil is red loam or sandy. The village receives about 30 to 35 inches of rainfall, the chief of which is during the north-east monsoon months of September to November.

Economy

10. The economy of the village is based on agriculture. Dry farming is the general pattern of agriculture. In the last 15 years, the Nattu Gounders have sunk a few irrigation wells and have raised garden crops including paddy, tapioca, onion etc. Following their example, a few Vanniars and Kurumba Gounders have also raised garden crops. The raising of tapioca is very remunerative. The produce is taken to Namagiripet, which is about 12 miles south-west of Iswaramoorthipalayam. The sago mills situated in Namagiripet buy the tapioca for conversion into sago. The other surplus produces are taken by the villagers to the weekly market at Mangalapuram which is only three miles away. The shandy meets here on every Saturday. Besides selling their surplus produces, the villagers buy here their requirements like salt, kerosene, cloth, spices and condiments etc.

Some of the Jangamar households living in the village are engaged in weaving coloured sarees out of art-silk fibre. The weaving households get their yarn from the master-weavers of Rasipuram and the finished fabrics are also given to those master-weavers.

A few Vanniar households living in Kathakavandanur are engaged in quarrying pot-stones from the stealite pits in the nearby Iswaramalai. The quarried stones are brought home and stone-ware pots called 'Kalchattis' are manufactured as a cottage-industry. Regarding this industry Le Fanu in his Salem District Gazetteer had stated as follows even in 1918:—

"The Easwaramalai is crossed by a bed of compact stealite, largely worked as a pot-stone at Tandagoundanpalayam, on the west side of the hill from which village great quantities of stealite vessels, bowls etc., are sent away as far as Kumbakonam to be used as culinary utensils, especially by Brahmins. The pot-stone vessels fetch a high price compared to earthenware vessels of the same size, in spite of their rude shape. This is owing to the power of resisting the action of fire. Two small-sized pot-stone vessels are all that one man can turn in a day, by which he would even earn from 4 to 8 annas. Large-sized vessels not infrequently require two or three days work, which is not infrequently lost, owing to the presence of flaws caused by crystals of iron pyrites, which almost invariably cause the vessels to crack when they are stuck by the workman's cutting rod. The pot-stone is extracted from the beds by means of rude pits 8 or 10 feet deep. The bed of stealite runs about north-north east of Tandagoundanpalayam but tends to east by south in crossing the hill, and on reaching the small valley above attended to, runs along the middle of it. About 30 or 40 yards from the extreme head it is crossed obliquely by a good-sized trap dyke running south-west to the north east. The contact of the trap and stealite is not seen owing to accumulations of soil, but point of intersection is very distinctly marked by the appearance of quantity of greyish traverties, traversed by unmistakable veins of magnesite resembling on a small scale those at the 'Chalk-Hills' in every respect. The exact extent of ground occupied by these magnesite veins could not be determined in thick thorny jungle, but cannot be much less than an acre. There can be no doubt that these magnesite veins are due to a further metamorphic action on the bed of stealite, the associated beds horn-blending geniss also showing sign of alteration in the shape of numerous little veins and their waterings of pistarite; and the existence of the heat requisite for such changes being proved by the irruption of the basaltic trip dyke."

Legend about gold mining

11. There is a legend current in the village to the effect that gold was once mined here and taken to Chidambaram for erecting the gold Vimanams of the Nataraja temple. There should be some truth in this legend as even now one or two persons are occasionally engaged in seiving fine sand that is being washed down by the rains to gather a few particles of gold. The persons engaged in this say that the outturn of gold got by this process of seiving is negligible and is not worth the trouble taken in collecting it.

Village institutions

12. The village is served by a Panchayat which has 13 elected members. 11 out of these members come from Vanniars and the remaining two from Kurumbars. The other communities are not represented in this Panchayat. This was started in 1954. The Panchayat comes under the Panchayat Union of Namagiripet. For medical facilities, the villagers go to the Primary Health Centre at Malligarai which is about

TABLE NO. I

Settlement History

Community	Total No. of House-holds	No. of households settled: Before 5 generations – House-holds	Males	Fe-males	Between 4-5 generations – House-holds	Males	Fe-males	Between 2-3 generations – House-holds	Males	Fe-males	One generation – House-holds	Males	Fe-males	Present generation – House-holds	Males	Fe-males	Places from which the families have migrated
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Vanniar	216	54	126	107	79	179	161	73	173	171	3	6	5	7	16	28	Ariyapalayam, (1) Rasipuram (1) Moorti Chandrasekarapuram, (2), Therukupatti (2), Native (1).
Kurumbar	41	21	55	48	2	6	7	14	26	28	—	—	..	4	9	8	Nattukadu-Salem (2), Vellakundam (1), Pandamarthupatti (1).
Jangamar	24	..	..	—	11	35	31	10	24	31	1	2	—	2	7	8	Veppampatti Rasipuram (1) Rasipuram Taluk.
Oddar	11	1	2	1	2	11	6	3	7	11	2	2	3	3	8	4	Perumalpalayam (3)
Nattu Gounder	9	—	—	—	—	—	—	—	—	—	—	—	..	9	27	20	Nattamangalam, Gurunderpalayam Vellalpatti, Pattapalayam, Thop-pampatti.
Chakkiliar	8	..	..	..	1	3	2	1	4	4	..	..	..	6	15	13	Udayarpalayam, Pudur (2) Kakurar Chinna Salem.
Vannan	6	1	5	1	4	4	10	—	..	..	..	..	..	1	..	1	Kanakapatti.
Asari	6	1	4	3	3	3	3	1	2	1	..	..	—	1	2	1	Neermalaikottai.
Chettiar	3	1	5	2	—	..	..	—	—	..	1	3	3	1	3	1	Karapattipudur.
Pillai	3	..	..	..	..	..	..	—	—	—	—	—	—	3	6	8	Pallapalayam, Silvampatti, Ariya-kulam.
Kusavar	2	1	4	1	..	..	..	1	1	4	..	..	..	—	..	..	
Udayar	1	..	..	..	..	..	..	—	—	—	..	..	..	1	2	3	Pudupalayam, Rasipuram.
Pandaram	1	..	..	..	..	..	..	1	1	—	..	—	—	—	..	..	
Jogiyar	1	..	..	..	1	2	1	..	..	—	..	..	..	—	..	..	
Total	332	80	201	163	103	243	221	104	238	250	7	13	11	38	95	95	

5 miles towards Attur. This village has a Multi-purpose Co-operative Credit Society which is very active. Though the panchayat has constructed a small building for the Social Recreation Centre, it is not put to the use to which it is intended. The building is instead used for locating the Panchayat Office and the Multi-purpose Co-operative Society. The revenue village-officers, consisting of a Village Headman, a Karnam and a few village menials, live within the village.

Settlement history

13. No one in the village knows about the origin of the village. It is a very ancient one. The people originally living in it were the Vanniars, Kurumbars and a few servicing castes like Vannan, Asari etc. Table No. I gives the settlement history of the various castes found in the village. The availability of cultivable lands attracted a large number of people from Rasipuram and other places. The original migrants to this village were also the Vanniars and the Kurumbars. Subsequently, the Jangamars who acted as priests for the Kurumbars came as Poojaris and they, as an alternative means of livelihood, pursued weaving. The Oddars came to this village when well-digging operations were started. The last to arrive were the Nattu Gounders who really set an example to the local people as to how intensive cultivation should be carried on with the help of sub-soil water.

Block selected for survey

14. As the village is a big one with 537 households, we found it too unwieldy for doing a total survey. So our detailed house-to-house survey was confined to the first block containing all the houses lying to the north of the main road. This block contains a cross section of all the communities and the total number of households surveyed by us comes to 332. The number of households covered by us in our survey in the various communities is given in Table No. II.

CHAPTER II

PEOPLE AND THEIR MATERIAL CULTURE

Ethnic composition

15. Table No. II gives the relative strength of the different castes in Block I of Iswaramoorthipalayam. The composition of the castes in this block is fairly representative of the composition of the entire village. The Vanniars form the most dominating caste, not only in the block under survey, but also in the other areas of Iswaramoorthipalayam. In the whole village, they number about 350 households; in Block I their strength is 216 households. Next to them are the Kurumbas or Kurumbars as locally called, with about 70 households; in Block I their strength is 41 households. The third place, in regard to strength, goes to Jangamars. While the Vanniars speak Tamil, the Kurumbars speak a slang of Cannarese and the Jangamars a corrupt Telugu. The Vanniars and the Kurumbars are predominantly engaged in agriculture. The Jangamars are partly engaged in weaving art-silk fabrics and partly in agriculture. Two Jangamars are also working as temple-priests. Their total strength in Block I comes to 24 households, and to 40 households in the entire village. Next to them are the Oddars, the Telugu speaking stone-cutters of Andhra origin. The Oddars appear to have gained strength in this village in the last two or three generations only. They are good at well-sinking and in doing hard earth-work. They have built a Kaliamman temple of their own in their locality and are predominantly settled in this village, though a few families may be occasionally going out to nearby villages temporarily on work.

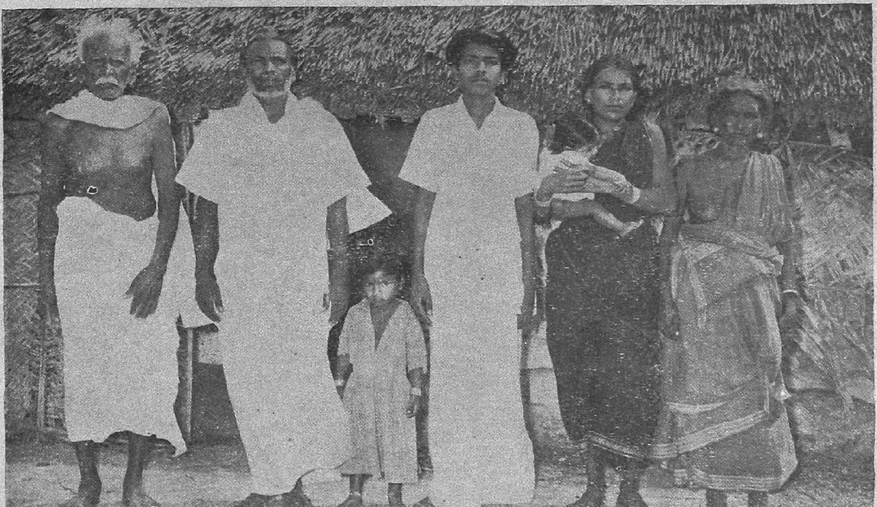
TABLE NO. II

Houses, Population, Households, classified by Religions, Communities, Castes, Sub-castes

No. of houses	No. of households	Religion	Community	Sub-caste/Sub-sect	Total No. of households	Total persons	Males	Females
1	2	3	4	5	6	7	8	9
207	216	Hindu	Vanniar	Pandamutti (V)	216	972	500	472
39	41	,,	Kurumbar	(V)	41	187	96	91
22	24	,,	Jangamar	(V)	14	72	31	41
			,,	(S)	10	66	37	29
9	11	,,	Oddar	(S)	9	34	20	14
			,,	(V)	2	21	10	11
9	9	,,	Nattu Gounder	(S)	9	47	27	20
8	8	,,	Chakkiliar	(S)	5	27	16	11
			,,	(V)	3	14	6	8
5	6	,,	Vannan	(S)	3	12	7	5
			,,	(V)	3	9	2	7
6	6	,,	Asari	(S)	6	19	11	8
3	3	,,	Chettiar	(V)	2	11	8	3
			,,	(S)	1	6	3	3
3	3	,,	Pillai	Srikaruneekar (V)	1	7	3	4
			,,	Solia Vellala (S)	2	7	3	4
2	2	,,	Kusavar	(S)	1	5	4	1
			,,	(V)	1	5	1	4
1	1	,,	Udayar	(V)	1	5	2	3
1	1	,,	Pandaram	(S)	1	1	1	..
1	1	,,	Jogiyar		1	3	2	1
				Total	332	1,530	790	740

S : Saivite V : Vaishnavite

A Vanniar family.



The Kurumbars

A Jangama household

The Nattu Gounders in this village number 9 households only. They all migrated to this village in the present generation. They are very hard working and but for the incoming of the Nattu Gounders, the agricultural practices in this village would have remained stagnant. Their coming to this village has changed the ways of the local people to some extent and altered their outlook on many things including agriculture. They are all at present engaged in doing intensive garden cultivation. To help them in garden cultivation, a few Chakkiliar families have also come and settled in the village. The Chakkiliars are the leather-workers and their help is necessary to mend the leather-buckets used for baling water from the irrigation wells. Though with the coming of electricity and oil-engine pump-sets, the use of these leather-workers has been minimised, the Chakkiliars have proved themselves useful in other ways by adopting themselves as good farm-servants. Their strength in this village comes to 8 households. They are considered as untouchables and are included in the list of Scheduled Castes.

The artisan castes consist of the Vannan (Dhoby) with 6 households, the Asaris (the blacksmiths) with 2 households, one goldsmith, two Kusavans (potters), two Vania Chettiars (oil pressers) and a Jogi who looks after the pigs. The other castes living in Block I are a Komati Chettiar, running a provision shop, a Karuneegar officiating as Karnam of the village, two Solia Vellalas engaged in petty odd jobs and a Tamil Pandaram engaged as a cook. Except for the Chakkiliars and the Jogi, the other castes people live side by side. In the following paragraphs, we will be discussing the social positions, customs, manners and religious practices of some of the important communities like the Vanniars, Kurumbars, Jangamars, Nattu Gounders and Oddars.

Vanniars

16. The Vanniars are by far the largest single caste in Madras State forming about 14% of the population of the State. They are found in large numbers in Chingleput, South Arcot and North Arcot districts and also in the northern taluk of Salem, Tiruchirapalli and Thanjavur districts. In fact they are found wherever the Pallava kingdom once extended. The name 'Vanniars' appears to be one, assumed in the beginning of this century. Formerly they were known as Pallis, and they seem to have occupied a very low position in the caste hierarchy. In the 1901 Census they have been brought under Group V which consists of 'Sudras who habitually employed Brahmins as prohits and whose touch pollutes to a slight degree'. In the South Arcot District Gazetteer, Mr. D. W. Francis has described them in 1906 as one of the several communities in this Presidency who are endeavouring to raise themselves in the social scale. He states further: 'As far back as 1833 they tried to procure a decree in Pondicherry declaring that they were not a low caste, and of late years they have, in this district, been closely bound together by an organisation managed by one of their own caste men who formerly was a prominent person in these parts but is now dead. In South Arcot they take a somewhat higher social rank than in other places—Tanjore, for example—and their *Esprit de Corps* is now surprisingly strong. They are tending gradually to approach the Brahmanical standard of social conduct discouraging adult marriage, meat-eating and widow re-marriage—and they also actively repress open immorality or other social sins which might serve to give the community a bad name. In 1904 a document came before one of the courts which showed that in the year previous, the representatives of the caste in 34 villages in this district had bound themselves in writing, under penalty of ex-communication, to refrain (except with the consent of all parties) from the practices formerly in existence, of marrying two wives and of allowing a woman to marry again during the life-time of her first husband. Some of the caste have taken to calling themselves Vanniakula Kshatriyas or Agnikula Kshatriyas (Kshatriyas of the fire-race) and others even declare that they are Brahmins. The Vanniars go by different caste titles in different places. In Tiruttani Taluk they go by the name of Reddis, in Chingleput and part of North Arcot districts as Gounders, and in other places as Padayachies'. In Iswaramoorthipalayam, all the Vanniars except one or two families style themselves as Padayachies. The excepted families style themselves as Gounders. The Oor Goundan, who is the caste head of the village goes by the agnomen of Goundan.

The Vanniars are divided among themselves into a number of endogamous sects. Most important are the Arasa Pallis and the Pandamutti Pallis. The former are more numerous but the latter consider themselves superior. The Vanniars of Iswaramoorthipalayam belong to the sect of Pandamutti Pallis. The other sub-sects found in Salem district are the Olai Vanniars, Nagavadam Vanniars, Kongu Vanniars, Vengaya Vanniars, Sembu Vanniars etc. The Pandamutti Vanniars derived their name from the custom of piling two columns of ceremonial pots in their marriage pandals. The pots which must be new are coated with lime. Each column stands on a curious four-cornered earthen-ware stand, the corners being fashioned to represent elephant, horse, sheep and a

peacock respectively. Above the stand is placed an earthen-ware figure of peacock on the top of which the column of pots rests. Mr. F. A. Richard in his Salem District Gazetteer of 1918 says that the Pandamutti sect is the most Brahminised among the Vanniars. They invite the Brahmins to officiate in their marriage functions. They are not divided into exogamous septs for purposes of contracting marriage alliances but consanguineous marriages are frequent. The preference for marrying the cross cousins exists in this caste. Though originally they practised divorces, remarriages and widow marriages, they have now desisted from these practices as considered not fit to people of high caste. Such instances of widow marriages are rare especially in this sub-sect. They generally bury their dead though a few elders who have lived a full span of life are honoured by cremation. The Vanniars are prolific wherever they are. They derive their strength by their number. In most parts they are very backward both economically and educationally. The Madras Government have listed them as a Most Backward Community in this State and are offering them with educational concessions.

Kurumba Gounders

17. The 1891 Census Report of Madras says about the caste as follows:

'The Kurumbas or Kurubas are the modern representatives of the ancient Kurumbas or Pallavas, who were once so powerful throughout Southern India, but very little trace of their greatness now remains. In the seventh century, the power of the Pallava kings seems to have been at its zenith; but, shortly after this, the Kongu, Chola and Chalukya chiefs succeeded in winning several victories over them. The final over-throw of the Kurumba sovereignty was effected by the Chola king Adondai about the seventh or eighth century A.D. and the Kurumbas were scattered far and wide. Many fled to the hills, and in the Nilgiris and Wynad, in Coorg and Mysore, representatives of this ancient race are now found as wild and uncivilized tribes. Elsewhere the Kurumbas are more advanced, and are usually shepherds and weavers of coarse woollen blankets.'

About them Mr. J. William Breekes has written in 1873 as follows:

'Insignificant as the Kurumbas now are, they seem to have played no unimportant part in Indian history.

They are chiefly known to us as the former possessors of Tondamandalam, a province whose boundaries are differently described in different stanzas quoted by Professor Wilson, but which undoubtedly comprised the sea-coast from Pulicat to Cuddalore, and extended west, at least as far as the foot of the Eastern Ghats, possibly over a considerable part of Mysore, where to this day the Kurumbas or Kurubas are numerous'.

The following succinct account of this kingdom is given in Mr. Taylor's Abstract of the Mackenzie MSS. The Manuscript treats of various matters connected with the districts of North and South Arcot, Chingleput.

"Sec. 7 Ancient history of Tondamandalam, and its earlier inhabitants called Vadars and Curumbars. After the deluge the country was a vast forest inhabited by wild beasts. A race of men arose, who, destroying the wild beasts, dwelt in certain districts. There were then according to tradition, no forts, only huts; no kings, no religion, no civilization, no books; men were naked savages, no marriage institutions. Many years after the Curumbars arose in the Carnatic country; they had a certain kind of religion, they were murderers; they derived the name of Curumbars from their cruelty. Some of them spread into the Dravida Desam as far as the Tondamandalam country. They are now found near Uttramerur, but more civilized. They ruled the country some time, but falling into strife among themselves they at length agreed to select a chief who should unite them altogether. They chose a man, who had some knowledge of books, who was chief of the Dravida country and was called Comanda Curumba Prabhu and Palal raja. He built a fort in Puralur. He divided the Curumbar land into twenty-four parts, and constructed a fort in each district. Of these the names of ten are Puralur, the royal fort, Callatur, Amur, Puliyur, Chembur, Uttrikadu, Kaliyam, Venguna, Iettukottar, Paduvur. While they were ruling, there was a commerce carried on by ships. As the merchants of Caveripumpatnam sought trading intercourse with them, the Curumbars built the following forts for trade: Pattipulam, Salacupam, Salapakam, Meyur, Cudalur, Alampari, Maracanam, whence, by means of merchants from Caveripumpatnam and the Curumbars, a commercial intercourse by vessels was carried on. They flourished in consequence, and while they were still without any religion, a Jaina ascetic came and turned them to the Jaina credence. The Basti which the Pural king built after the name of that ascetic is still remaining. (Puralur is at the Red Hills near Madras.)

They were shepherds, weavers, lime-sellers, traders. While living thus, various kings of civilized countries made war upon them, as the Chola and Pandya kings and others.

Being a wild people who cared not for their lives, they successfully resisted their invaders, and had some of the invading chiefs imprisoned in fetters in front of the Pural fort.

Besides they constrained all young people to enter the Jaina religion, in consequence of which vexation a cry arose in the neighbouring countries. At length Adondai of Tanjore formed the design of subduing them; a fierce battle was fought in front of the Pural fort, the Curumbars fought with great bravery, and two thirds of Adondai's army was cut up. He retreated, overwhelmed with grief, to a place still called Cholanpedu. While meditating retreat, Siva appeared to him in a dream, and promised him victory, guaranteed by a sign. The sign occurred, and the Curumbar troops were the same day routed with great slaughter; the king was taken; the Pural fort thrown down; and its brazen gates fixed in front of the shrine at Tanjore. A temple was built where the sign occurred; and remarkable pillar of the fort was fixed there; the place is called Tirumulivasal. A sort of annual ceremony is practised there. After some more fighting the other forts were taken and the Curumbars destroyed.

Adondai brought the Vellazhar and settled them in the country. The name of Curumba-bhumi was discontinued, and the country was called Tondamandalam."

A small group of the shattered race of the once famous Kurumbars is nestling in Iswaramoorthipalayam. The Kurumbars are broadly divided into two groups, the Ur Kurumbars and the Kattu Kurumbars. The latter are the tribal people living in the forest areas of the Nilgiris. The Ur Kurumbars are the civilized people living in the plains. The Kurumbars of Iswaramoorthipalayam belong to the group of Ur Kurumbars. They are in turn divided into two endogamous sects, called the Pal Kurumbars and Sothu Kurumbars (or Andakurumbars). The difference between these two sects consists in the way in which the Tali (bridal necklace) is tied. The Pal Kurumbars have a small disc-like Tali passed through a Karai, which is a cord-like jewel made of gold. The Sothu Kurumbars, on the other hand, have a large-sized Tali which is passed through cotton thread. Except for this the two sects do not have any difference in social customs. These two sects have a common Guru who is a Jangama. Recently a few marriage alliances have also taken place between these two endogamous sects. The Sothu Kurumbars are divided into four exogamous septs or Kulams for purposes of marriage alliances. They are the following: (1) Kota Kulam; (2) Vellia Kulam; (3) Manna Kulam; and (4) Samaia Kulam. The septs (1) and (2) mentioned above are deemed as brother septs. So a person belonging to septs (1) and (2) must take a bride only from one of the two septs (3) and (4) which are between them considered as brother septs. Each sept has a separate clan deity. The people belonging to Kota Kulam have a temple for their clan deity of Malliayi in Nathamedu near Pannmarathupatti. The people belonging to Vellia Kulam owe their allegiance to Minnampoli Ayi which has a temple at Selliampalayam near Salem. The Kurumbars allow divorces, remarriages and widow marriages. They do not invite the Brahmins to officiate at their marriages, but when a new child is born, they invite the Brahmin to do Punniavasanam. The Kurumbars style themselves as Gounders. This title is adopted by many communities who, not so being well placed in social rung, wish to enhance their importance in the eyes of others. The Vanniars, Okkaligas and Vettuvans adopt this title wherever it suits them. The Kurumbars of Iswaramoorthipalayam have therefore assumed the title of Gounders.

Jangamars

18. The Jangamars are a priestly class among the Lingayats. They also call themselves as Pandarams. But they are different from the Tamil speaking Andi Pandarams. The Jangamar men wear a Lingam enclosed in a silver casket round their neck. Though they are expected to wear it always, the Jangamars of this village reserve the wearing of the Lingam only during ceremonial occasions. The Jangamars of this village say that they once came from Uchimedudayarnachi in South Arcot District. Other caste people of the village call the Jangamars as "Vathiyarveettar" indicating thereby that the Jangamars were brought here for the sake of priesthood. The priest of the Mariamman temple of this village is a Jangamar. Though all Lingayats are expected to be vegetarians, most of the Jangamars of this village eat non-vegetarian food. The Jangamars are divided into two endogamous sects called Uppandi and Paruppandi. Each sect in turn is divided into a number of Kulams or septs and each Kulam has got a clan deity. The members belonging to a Kula Deivam considered themselves as belonging to paternal group. The caste head for the village is called Periathanakkaran. The overall head of the Jangamars is called Guru and he is said to be living in Namagiripet. He may visit these villages once in a year and may preside over caste disputes. The Jangamars do not invite Brahmins to officiate in any of their functions like marriages

The Periathanakkaran officiates as a priest on such occasions. They do not allow widow marriages. They allow divorces in extreme cases of adultery etc., but remarriage of the divorced women is not allowed. This is however tolerated as concubinage. They generally bury their dead. But cremation is occasionally given to a few dead elders. In case of burial, the body is placed in a sitting posture in the pit. In fact, as soon as death takes place, they put the corpse in a sitting position so as to rest against a wall. Like other caste people, the Jangamars do not prepare Vaikkarisi by dehusking paddy and drop a few grains in the mouth of the corpse. This they carry as it is and bury it. On the ninth day they perform the Karumathi. They perform death anniversaries, like Brahmins. The only difference in this is that the Jangamars do not throw a few morsels of cooked food to the crows, just before they themselves eat the feast.

Nattu Gounders

19. The Nattu Gounders belong to a hard working type of Vellalas. They are considered to be a sect of Kongu Vellalas. The Nattu Gounders are found largely in Tiruchengodu, Namakkal and Rasipuram taluks of Salem District. The Nattu Gounders found in Iswaramoorthipalayam belong to the western parts of Rasipuram taluk. They have come to this village in search of fresh lands which could be converted into garden lands by sinking of irrigation wells. They follow most of the customs and manners of the Kongu Vellalas. They do not allow widow marriages. Though they allow divorces in extreme cases, remarriage of the divorced women is not allowed. Widowed women are expected to wear white clothes. They do not invite Brahmins to officiate in their marriages. Their own chosen men, called Arumaikkaran officiate on such occasions. They usually bury the dead, but cremation is also done in case of death of very elderly persons. The difference between the Nattu Goundens or Nattans as they are locally called, and that of the Kongu Vellalas is described by Mr. F. J. Richard in the Salem District Gazetteer as follows:

"(1) The Nattans are called Nattar Kavundar, while the Konga Vellalars are called Kudiyana Kavundar. The Nattans of Morur Nad also have the titles Immudi and Kangayam.

(2) The *Pariyam* of the former is Rs. 4 and 32 *Vallams* of rice, that of the latter Rs. 25 and 18 *Vallams* of rice.

(3) The *Tali* of the former is simple unspun yarn; the *Tali* of the latter is spun yarn of 7, 9 or 11 strands.

(4) When the Nattan bridegroom goes to the bride's house for the wedding, he is heralded by a Pulavan who sings a panegyric on the caste (கட்டியம்). No such practice is observed among the Konga Vellalars.

(5) Nattan girls are tattooed with dots on each cheek, the Konga Vellalars tattoo one dot on the right cheek only.

(6) The Nattan bride rides to the bridegroom's house but no such custom exists among the Konga Vellalars.

(7) The former tie an amulet (குளிசம்) to the necklace (சித்தாக்கு), the latter tie it to the *Tali* proper.

(8) Nattan females salute both men and women with their hands put together and raised above their heads, the Konga Vellalars do not do so."

The Nattu Gounders marry their daughters at a late age and nowadays they even pay dowries to get their daughters married.

Oddars

20. The Oddars are the Telugu speaking people who had come originally from Orissa. They are found in large numbers in Salem and Coimbatore districts. They are usually never permanent in any place. They settle themselves temporarily wherever they find work. They live in detached settlements, building for themselves conical huts somewhat similar to those of Dombars with low entrances. They are good in tank-digging, well-sinking and road-laying. They are generally tall and good looking in appearance. They are mostly Vaishnavites but they also worship their own deities like Kaliamma, Podavakkari, Ellamma etc. The Oddars are broadly divided into two endogamous sects, called the Kal Oddars and the Man Oddars. Whereas the former are engaged in stone work the latter are mostly engaged in earth work. These again are divided into many smaller sub-sects. The Oddars of Iswaramoorthipalayam belong to Sooramari sub-sect among the Kal Oddars. They are divided into a number of exogamous septs for the purpose of marriage alliances. Divorce and remarriages are frequently allowed and practised. Widow marriages are also allowed. They pay heavy bride prices and in case of divorce, the bride price has to be returned.

They observe pollution for child birth, puberty, menstruation etc., and on the death of any close relatives. Brahmins exercise spiritual jurisdiction over these people and are consulted in matters connected with marriage and other ceremonies. The marriage ceremony is not a tedious one. It consists of bride and bridegroom going three times around a stone placed for the purpose on the ground. The expenses in connection with the marriage are usually borne by the bridegroom's party even though the marriage may take place in the bride's place.

Jogies

21. There is only one household belonging to this caste in this village. The Jogies in this State are a class of 'vagrants who earn a precarious livelihood by snake-charming, pig-breeding, juggling and the like'. They speak a slang of Telugu. There are several endogamous sects in this caste, and they observe exogamies also in the matter of marriage alliances. At one time they were considered as a criminal tribe of the State. Their caste head is called Jangam. They allow and practise divorces, remarriages and widow marriages. The shape of the Tali worn by the married woman is like a small disc.

Beliefs, Rituals and Ceremonies

22. From child birth to death, a man undergoes a cycle of functions. The way in which these are celebrated differs from caste to caste. This also differs from region to region. We shall presently see how these are celebrated among some of the important castes of Iswaramoorthipalayam.

Celebrations among Vanniars

Child birth

23. The child birth usually takes place in the house. The elderly experienced women help the expecting mother to deliver. The woman giving birth is considered to be under pollution for about 7 days, till she is given a bath and taken back. On this day, when she is taken back to the house, a Brahmin is called and Punniavasanam is performed. It is not necessary at this time to give a name to the child. This is given after two or three years later, after giving a Pongal to the Kula Deivam (clan deity). Sometimes this occasion of giving Pongal to the clan deity is made use of to tonsure the head and do the ear-boring ceremony.

Puberty Ceremonies

24. Immediately after a girl attains puberty, the maternal uncle is sent for. He erects a temporary hut with coconut leaves or with the stalk of Cumbu and the girl is ushered into it. She remains there for about 15 days. On the 15th day, she is given a ceremonious bath and taken back to the house. This ceremony is done on a grand scale only in the case of girls who attained puberty after marriage. If the girl had attained puberty before marriage, the function would be a very simple affair.

Marriage Ceremonies

25. Marriages are arranged ones, and the initiative for an alliance has to come from the bridegroom's side. After the parents of the boy and the girl informally agree to the alliance, a day is fixed for the betrothal. On this day, the traditional bride price of Rs. 14 has to be given by the bridegroom's party to the father of the bride. Sometimes, the entire bride-price is not given on this day. Only a portion of it is given and the rest is given on the day of marriage just before the tying of the Tali. The marriage invariably takes place in the bridegroom's house. On the day prior to the day fixed for the marriage, a feast is given in the bride's house to the relatives and the entire party then moves on to the bridegroom's place. The party would first arrive in a temple in the village of the bridegroom and on hearing the arrival, the bridegroom's party would go over to the temple and escort them to a house specially set apart for them. On that evening, a twig of a milk plant (Arasam tree or Banian tree) would be brought and planted in a corner of the Pandal in which the marriage is to take place. The bridal party would then go with music to the potter's house and bring mud pots in a ceremonious way. These ceremonious pots would be filled with nine varieties of grains (*Navathanyam*) and placed in the marriage pandal in two columns to the height of the pandal. Each column would be made to stand on a curious four cornered earthen-ware stand, whose corners being fashioned to represent elephant, horse and peacock respectively. The bridegroom would then be tied on the wrist with a Kanganam. On the next day, in the early hours, a Brahmin would arrive and raise a holy fire. He would chant mantrams and at the auspicious moment, the bridegroom would tie a Tali round the neck of the bride. The Tali is a two horned one in shape and hooked to a Karai. The Pandamutti sect do not attach gold beads on either side of the Tali. The Arasa Palli sect differs from the Pandamuttis in this respect. While the bridegroom ties the

Tali, the assembled elders would bless the couple by throwing rice smeared with lime and turmeric. At midday, Pooja is performed to the columns of pots. In another ceremony food is cooked and served by the bride to the bridegroom. In the evening, the bride and the bridegroom would visit a water-point carrying a bunch of seedlings of Navathanyam grown in a plate. After this, the guests are expected to give cash presents (Moi). On the next day, there is a ceremony in which the ceremonial pots would be lowered one by one. The bridegroom is to take out the pots one by one and the bride is to receive it and place them on ground. Then would come a small function which is supposed to indicate the sex of the first child to be born to the couple. A pot of turmeric water would be brought and in it a small conch and pen-knife would be dropped. The bride and the bridegroom would be asked to plunge their hands simultaneously inside the coloured water and take out each one of the two articles. If the bride is lucky enough to fish out the pen-knife, it is believed that the first issue to her would be a boy. After this function, the coloured water would be sprayed over the guests and some fun created. On the third day, the bride and the bridegroom would move to the bride's place where the bride's father is expected to give a feast to his close relations.

Death Ceremonies

26. Among Vanniars, both burial and cremation are given to the dead. Immediately on a death taking place, close relations would be sent for. When they arrive, they are expected to bring with them each 8 Vallams of paddy which would be used for feeding the guests. The corpse would be given a bath in cold water; rice would be prepared from paddy by pounding in a wooden mortar and a few grains would be put in the mouth of the corpse. At the burial ground, after the corpse is disposed off, a cloth would be spread out on the ground and cash collections done. The guests are expected to put one or two rupees on the cloth. The entire collections would be used for meeting the funeral expenses. This ceremony of cash collection is called by them as "Kattu Moi". On the 13th day, the relations would bring rice and new clothes. The sons of the deceased would have their heads completely shaved and close relatives would tie new clothes on their heads.

Ceremonies among Kurumba Gounders

Birth Ceremonies

27. The pregnant woman is given a feast in the seventh or ninth month and this is called "Kattukoolu". The delivery usually takes place within the house. Purification is done on the 7th or 9th day. A Punniavasanam is done by inviting a Brahmin priest. In the second or third year, the child is taken to the temple of their clan deity and head tonsured. A name is also given to the child on this occasion. During the post-natal period, a special medicinal preparation made of ginger, pepper, jaggery etc., is given to the weaning mother.

Puberty Ceremonies

28. The saree worn by the girl at the time she attained puberty is by custom given away to the dhoby as a present. The maternal uncle on hearing the news of attainment of puberty, would come and erect a temporary hut for the girl to remain there for 15 or 17 days. During this period, she is given a rich diet, but no non-vegetarian dish is given. On the 15th or 17th day, when the girl is taken back to the house, the hut is dismantled and burnt. The girl would be given a ceremonious bath. The maternal uncle would present a new saree to the girl. Rice pudding is cooked and hand-fulls of this would be crossed round the head of the girl. The pudding is then given away to the dhoby woman. The guests are then fed and that would mark the last day ceremony.

Marriage Ceremonies

29. The traditional bride price among Kurumbars is Rs. 10.50. On an auspicious day, the bridegroom's party would visit the house of the bride to find out whether the girl is suitable. If they are agreed, a date would be fixed for betrothal. On this day, besides giving the bride-price, a saree would also be given to the bride. There would be a feast on this occasion and a date for the marriage would also be fixed. On the day prior to the day fixed for the marriage, the bride would be given an oil bath and 'Nalangu' would be performed. The guests along with the bride would then move to the village of the bridegroom. They would first arrive in a temple and on hearing the arrival of the bride's party, the bridegroom's people would go and invite them. After serving them with sweet-drinks and pan-supari, the bride would carry a ceremonious pot to the bridegroom's house under the canopy of a cloth held by four persons over the head of the girl carrying the pot. A twig of an Arasam tree would be brought and tied in a pillar of the Mariamman temple. In the marriage house, a pandal would be erected with green leaves and a dais with earth brought from white-ants' mound. It is not the custom of the Kurumbars to invite a Brahmin priest to officiate on such occasions. In former days, the Tali was tied around the neck of the bride by their

The pot-stands used for piling of ornamented pots in the marriage pandal (Palm leaf shamiana) by the Pandamutti sect of Vanniars.

The burial ground

Guru; but nowadays the Guru simply gives it to the bridegroom who then ties it round the neck of the bride. After the tying of the Tali, the married couple would go round the booth thrice. The elders present, bless the couple by touching them with turmeric-water.

Funeral ceremonies

30. Like the Vanniars, the Kurumbars also generally bury the dead. Cremation is rare. The usual way of treating the corpse, like giving bath, putting a few grains of rice in the mouth of the corpse etc., take place. The relations who attend the funeral ceremony will bring from their places rice which will be used for feeding the gathering. On a subsequent day after the death, say on 7th, 9th or 11th day Karumathi would be performed. The Kurumbars do not perform death anniversaries.

Ceremonies among Jangamars

31. Birth ceremonies are as in the case of Vanniars. The puberty ceremony is also similar. For marriages, the traditional bride-price paid is Rs. 7.50. The marriage takes place in the house of the bridegroom. During the time of betrothal, a saree has to be given to the bride by the bridegroom's party. On the day prior to the day of marriage, the bride's party moves to the bridegroom's place, where they are received by the bridegroom's party. The other ceremonies at the time of the marriage are similar to that of the Vanniars. Only the Periathanakkaran officiates during the function instead of the Brahmin. He has to take the Tali and give it to the bridegroom who then ties it around the neck of the bride. The elders present bless the couple by putting a few grains of rice on either side of the couple. This blessing ceremony is called 'Arisi Poduthal'.

The funeral ceremonies are also similar to that of the Vanniars. The only difference is that the corpse is buried in a sitting posture unlike that of the Vanniars. The Jangamars perform death anniversaries.

Residential pattern and house types

32. The main road from Attur to Rasipuram runs right across Iswaramoorthipalayam. The length of the built-up portions along this road is about 2 furlongs. The depth of the built-up areas from the road would not be more than 40 to 50 yards on either side of the road. The clustering of the houses should therefore be considered linear-shaped. The houses abutting the main road, face the road and the other houses in the interior face the lanes which take off from the main road. Nearly one-third of the total houses in the Block under survey happen to be scattered farm-houses, which are occupied by Nattu Gounders, Vanniars, Kurumbars and Chakkiliars. For intensive cultivation of garden-lands, residing within the farm is considered to be more helpful, because garden cultivation requires constant attention and labour. In the case of some households, two houses are maintained one in the village proper and another in the farm. The latter is occupied during the intensive cultivation season.

The residence of the various communities in Iswaramoorthipalayam are not divided and separated on caste basis. Except for the Oddars, Potters, and the Jogi, the others are interspersed. As the Chakkiliars who belong to the Scheduled Castes live in farm-sheds, their living in the village does not cause any problem of segregation. One advantage in the interspersed way of living is that they are forced to maintain cordial relation with each other. A few years back, there were strained feelings between the Vanniars and the Jangamars due to a petty incident which developed into a big faction. But as years passed, the intermixture of the dwellings necessitated frequent mixing of the people and this finally resorted cordiality.

Table No. III will show that 332 households live in 316 houses. This is because in some houses more than one household who happen to be related to each other, live together with separate cooking. For example when a partition takes place between the brothers, each may not be able to shift himself to a new house. So until that is secured by constructing a new house, the brothers live side by side in the same house though with separate cooking.

The dwellings in Iswaramoorthipalayam are small and simple. They are mostly of the simple type with a room and a verandah in the front. The type of the house remains the same but the dimensions may vary according to the size of the family. A few houses however do not conform to this type. They are built with different ground plans according to the availability of space and necessity. Some houses are built in larger compounds in which cattle sheds, bath-rooms etc., are erected in a detached manner.

The size of a house does not necessarily correspond to the number of members in the household. Many houses are overcrowded and in a few cases the houses appear to be more spacious than what is normally required. Table No. IV gives the households by

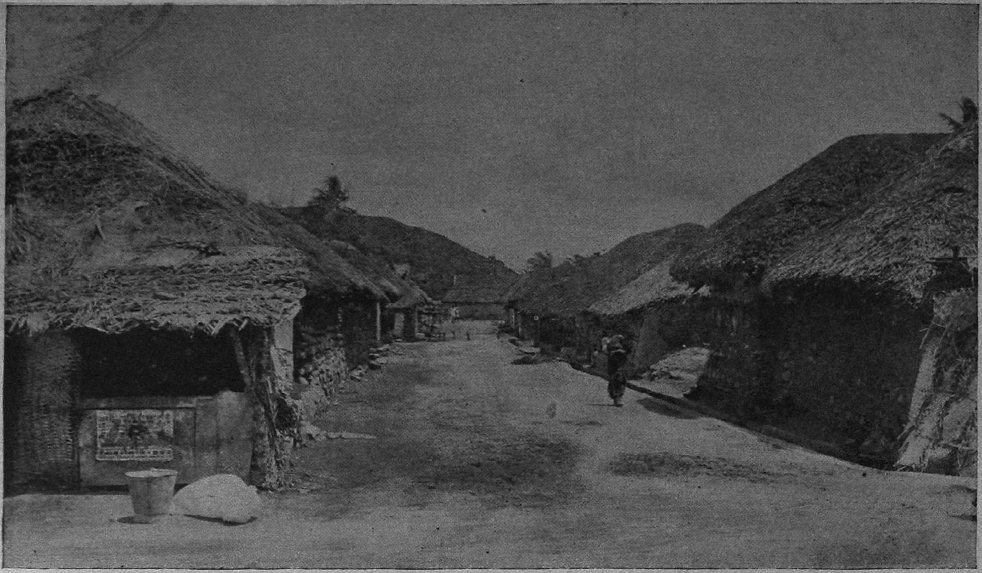
TABLE No. III

House Types

Community	No. of houses occupied by each community	No. of houses with the roofs made of						No. of houses with walls built of					No. of houses with			
		Terraced houses	Country tiles	Mangalore tiles	Mangalore tiles and straw	Straw or grass	Mangalore tiles and leaves	Mud only	Bricks	Stone	Mud and Bricks	Mud and Straw	Mud floor	Cement floor	Mud and cement floor	Mud and lime floor
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Vanniar	207	..	1	5	3	197	1	199	4	..	3	1	200	3	3	1
Kurumbar	39	..	..	..	..	39	..	39	..	..	..	..	39	..	..	..
Jangamar	22	..	..	..	..	22	..	21	..	1	..	..	22	..	..	..
Oddar	9	..	..	..	..	9	..	9	..	..	..	..	9	..	..	..
Nattu Gounder	9	..	..	1	1	7	..	8	..	..	1	..	7	1	1	..
Chakkiliar	8	..	..	..	..	8	..	8	..	..	..	..	8	..	..	..
Vannan	5	..	..	..	..	5	..	5	..	..	..	..	5	..	..	..
Asari	6	..	..	..	..	6	..	6	..	..	..	..	6	..	..	..
Chettiar	3	..	..	..	1	2	..	2	..	..	1	..	2	..	1	..
Pillai	3	..	..	1	..	2	..	2	1	..	..	..	2	1	..	..
Kusavan	2	..	..	..	..	2	..	2	..	..	..	..	2	..	..	..
Udayar	1	..	..	..	..	1	..	1	..	..	..	..	1	..	..	..
Pandaram	1	..	..	..	..	1	..	1	..	..	..	..	1	..	..	
Jogiyar	1	..	..	..	..	1	..	1	..	..	..	..	1	..	..	..
Total	**316**	..	**1**	**7**	**5**	**302**	**1**	**304**	**5**	**1**	**5**	**1**	**305**	**5**	**5**	**1**

A street inhabited predominantly by Vanniars.

Another Vanniar street.



A Kurumbar street. The structure on left fore-ground is a tea-shop facing the main road.

A typical thatched house in the village.

TABLE NO. IV

Households by number of rooms and by number of persons

Community	Total No. of Households	Total No. of rooms	Total No. of family members	Households with one room		Households with two rooms		Households with three rooms		Households with four rooms and above	
				No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members
1	2	3	4	5	6	7	8	9	10	11	12
Vanniar	216	227	972	206	923	9	41	1	8	..	..
Kurumbar	41	43	187	39	171	2	16	..	..	..	..
Jangamar	24	30	138	20	97	2	12	2	29	..	..
Oddar	11	11	55	11	55	..	..	..	..	..	..
Nattu Gounder	9	10	47	8	42	1	5	..	..	..	..
Chakkiliar	8	8	41	8	41	..	..	..	..	..	..
Vannan	6	6	21	6	21	..	..	..	..	..	..
Asari	6	7	19	5	17	1	2	..	..	..	..
Chettiar	3	7	17	2	10	..	..	..	..	1	7
Pillai	3	4	14	2	7	1	7	..	..	..	..
Kusavan	2	2	10	2	10	..	..	..	..	..	..
Udayar	1	1	5	1	5	..	..	..	..	..	..
Pandaram	1	1	1	1	1	..	..	..	..	..	..
Jogiyar	1	1	3	1	3	..	..	..	..	..	..
Total	332	358	1,530	312	1,403	16	83	3	37	1	7

number of rooms and by number of persons occupying. The following table correlating the size of the household with number of rooms in the house may be of interest:

Size of the family	Households	No. of households with			
		One room	Two rooms	Three rooms	Four or more rooms
Single	23	23	..	..	..
2—3	96	91	5	..	..
4—6	151	146	5	..	..
7—9	53	44	6	2	1
10 and above	9	8	..	1	..
Total	332	312	16	3	1

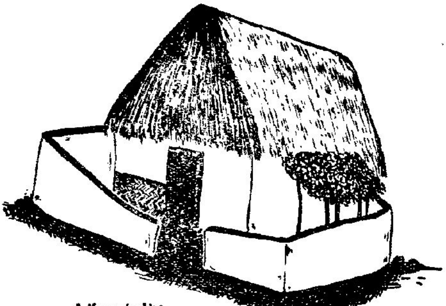
It may be seen that nearly 94% of the households live in single-roomed houses and they are spread out equally in the various size-classes of the households. But the following statement will indicate that a more spacious house encourages joint family system of living:

Type of Family	Households	No. of households with			
		One room	Two rooms	Three rooms	Four or more rooms
Simple	192	184	8	..	..
Intermediate	43	39	4	..	..
Joint	47	41	2	3	1
Others	50	48	2	..	..
Total	332	312	16	3	1

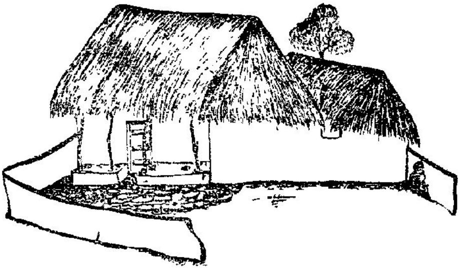
From Table No. III, it is seen that 94% of the houses have thatched roofings. In the case of these thatched roofings, the material used is "Kinangu pill" a kind of grass which grows along the ridges. This type of grass-roofing lasts for four to five years and the owners of the houses do not also spend anything by way on grass or on labour for renewing the thatch. As the climate in the village is fairly hot, the villagers prefer to live in thatched roofings as that gives a cool shelter during summer. It may be seen that only about 12 houses have Mangalore tiles. The bulk of these Mangalore-tiled houses belong to the Vanniars. It is only in the case of Mangalore-tiled houses, the walls are made of bricks or stones. The thatched houses are always mud-walled. The flooring in such cases is also plastered with mud. The most common combination in the village is mud-walled houses with thatched roofing and floors mud-plastered. In a few houses the mud walls are reinforced by stones to a height of about three feet.

The construction of a house does not have any pre-planning or involve the employment of skilled labourers. The members of the household take part in the construction. Occasionally, they may employ an Odda for erecting the mud walls. The construction of a typical mud-walled thatched house may not cost more than Rs. 100, as the bulk of the materials required for the construction are procured locally without much cost. They may have to pay only for

the door and for the bamboo rafters. The villagers do not observe any ceremony either for initiating the construction or for occupying the completed house. What they do is to find out an auspicious day to occupy the house and perform a simple pooja by burning camphor.

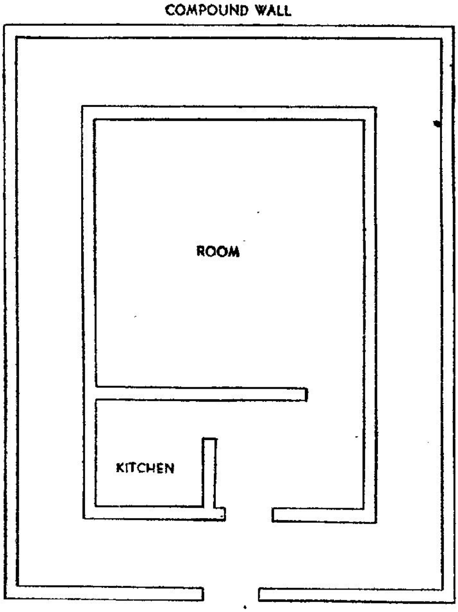


A Kurumba Hut

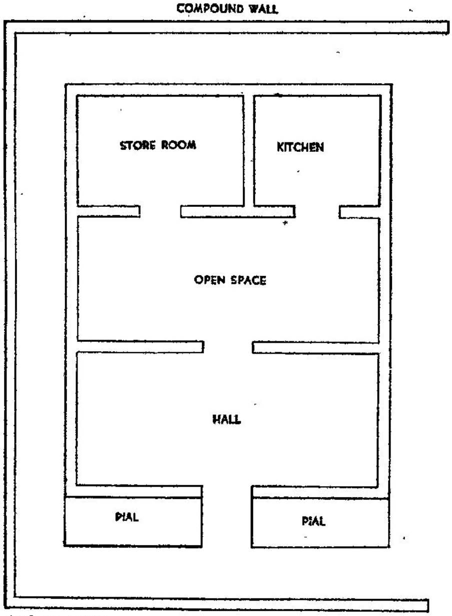


A thatched hut

NOT TO SCALE



GROUND PLAN



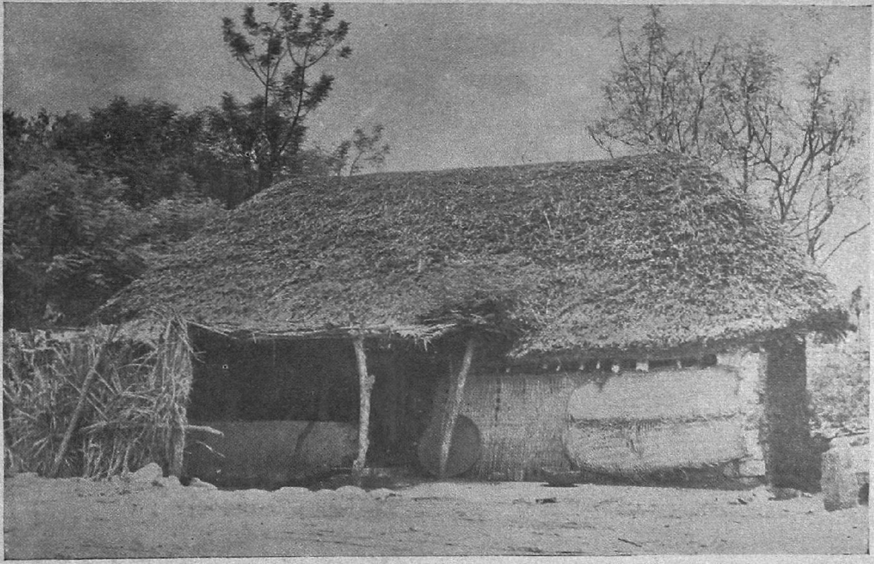
NOT TO SCALE

GROUND PLAN

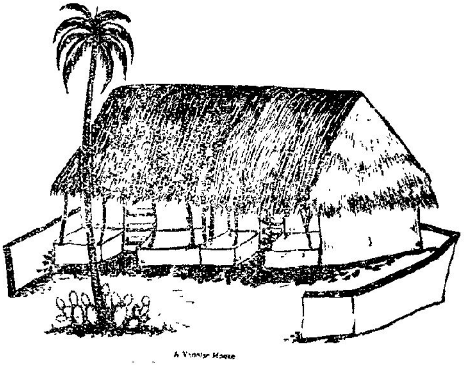
Appearance and dress

33. The people of this village generally have a rustic appearance. They are mostly brown or black in colour. Perhaps of all the caste people, the Jangamars appear slightly fairer in colour. In size

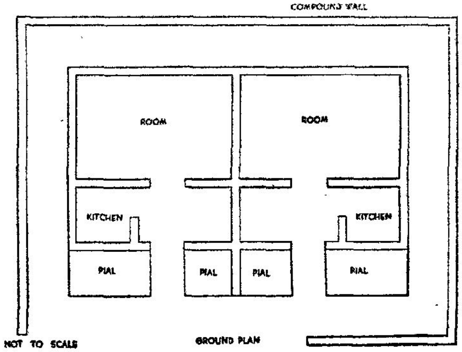
Dwelling house of a well-to-do Vanniar. Actually it is the house of the President of the Panchayat.



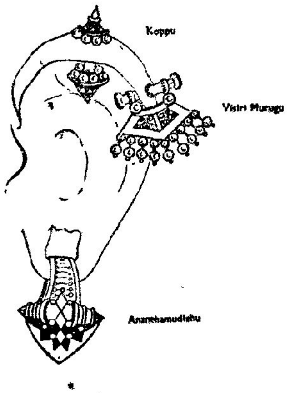
A dwelling house of Vanniar within a farm.



A Vanniar House



they are mostly medium or short. Elderly males are commonly seen with tufts. Younger men and boys have cropped heads. The women part their hair in the middle and tie it into a knot on the back. A few young girls plait their hair into a pig tail. The women have no objection to tatooing their arms and the forehead. In regard to dress, young children usually go naked. Sometimes the boys wear shorts and half-arm shirts. The grown-up men engaged in agriculture are ordinarily seen with waist cloth and head-gear. The ladies wear eight yard sarees with the pallav over the left shoulder. Young women also wear *ravikais* (blouses). The dress of the widows is simple but not materially different from that of married women except in the case of Nattu Gounders whose widows wear white sarees. School going girls wear skirts and blouses. Occasionally we come across very young girls wearing small sarees called *Chithadai* and putting up an appearance of miniature women. The dress of the villagers here does not vary from caste to caste.



Ear-ornaments

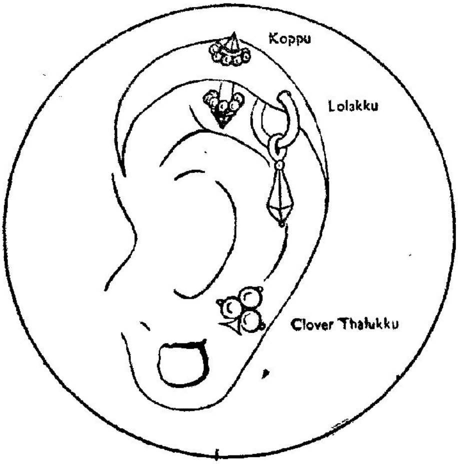
Ornaments

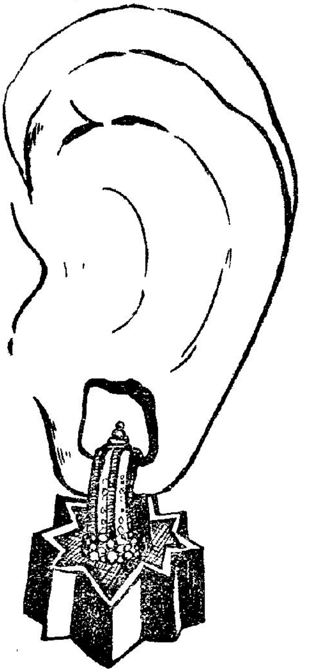
34. Regarding ornaments, the poverty of the people does not allow them to wear costly jewels. Men do not generally wear any jewel. A few elderly men are, however, seen with cheap ear-rings. In the case of women in many households practically no jewels could be found except the Tali and the ear-rings. In a few well-to-do families, the women are seen wearing Kammal, Anantha Mudichu, Visir Kadukku Koppu, Thandavatti or Olai in the ears, Karai or Saradu in the neck and bangles in the wrist. The design and the shape of the jewels worn by the women of the village are not different from what are common in the rural parts of Salem district. The jewels are made by the local goldsmiths.

Utensils and furniture

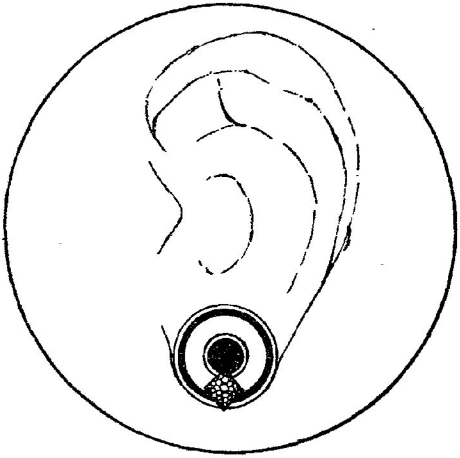
35. In the houses, the utensils used are mostly mud pots. For carrying water from wells they use invariably mud vessels. Besides mud vessels, the households may possess also a few cheap vessels made of aluminium or brass. They may possess one or two brass tumblers and a brass chombu. A few households possess "Lotas" made of bell-metal. Ever-silver vessels are rare. They store grains in 'Thombais' made of bamboo plastered with mud. One or two rich farmers have built-in storage rooms for storing grains. Poor farmers, who do not have much to store, keep the grains in mud pots. The grains required for seed purposes are stored in gunny bags.

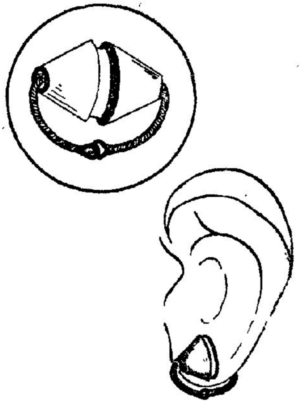
Most of the households do not have any modern furniture like chair, bench, table etc. When guests come they spread a mat on the pial and ask them to sit. All households do not own cots. Table No. V gives the consumer goods possessed by the households in





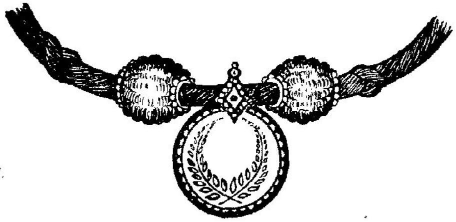
Thanduvatti



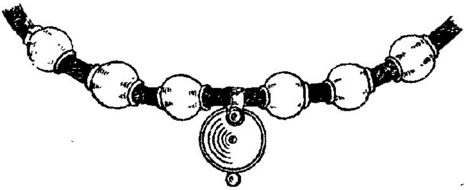


Kundolai

Ear-Ornaments



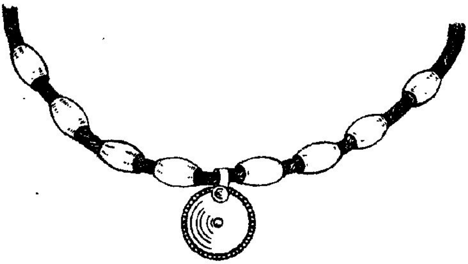
POWN KASU WORN BY VANNIARS



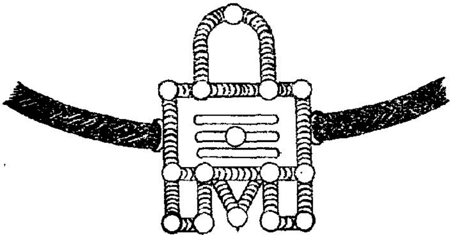
TALI WORN BY KURUMBARS

POTTU MANI WORN BY VANNIARS

THALI WORN BY KURUMBARS



POTTU TALI WORN BY JANGAMARS



TALI WORN BY NATTU GOUNDERS

the various communities. Table No. VI gives the consumer goods acquired in the last five years. We find that the number of consumer goods acquired in the last five years is not much. A few persons who own bicycles, use them for going to work. The villagers limit their possession of furniture and other consumer goods to the barest necessity as they are accustomed to live without them. There is not also much space in the house to keep these articles.

Food Habits

36. The people of this village do not have much of a choice in food. Their low level of income compels them to eat what is available at home, and purchase the cheapest variety of grains available in the village. Though in the village, some farmers grow paddy, the variety that is grown is a superior one and the bulk of the paddy grown is sold to the rice-

mills and paddy merchants of Attur and they are content by eating millets, which are comparatively cheaper. The chief millets grown in this village are Cumbu, Varagu, Thinai and Samai. From Table VII, we find that only 5 households have rice as their staple food. Forty six other households have millets as their staple food. The rest are mixed-eaters, *i.e.*, they take both rice and millets. In the case of mixed eaters, the morning and mid-day meals are in the shape of millets and the night meal mostly in the shape of freshly cooked rice. The percentages of rice eaters, millet-eaters, and mixed diet eaters in the Block under survey and in the whole of Salem district rural areas are as follows:

	In the village	In the rural areas of Salem district
Rice-eaters	1·5	21
Mixed-eaters	83·1	39
Millet-eaters	15·4	40

It may be seen from the above that in Iswaramoorthipalayam more households prefer to have at least one rice meal daily.

The food routine in the case of agriculturists is to have a cold millet meal in a semi-solid form in the morning, to have a solid millet meal for the noon, and a freshly cooked rice meal in the night. If rice is not available, Samai is cooked and eaten like rice with sauce. Cooking in most households will be only once in a day and that is after they return from the fields in the evening. From Table VII, it is also seen that almost all the households take three meals a day. The average level of consumption of cereals in rural parts of Salem district is found in a separate survey to be at 21.6 ounces per consumption unit. This level of consumption is of course high, but since the villagers take little of other items of food, like pulses, vegetables, milk, mutton, etc., this quantity is necessary to supply the calarofic needs of the working class people.

SOME HOUSEHOLD UTENSILS FOUND IN AN ORDINARY HOUSEHOLD

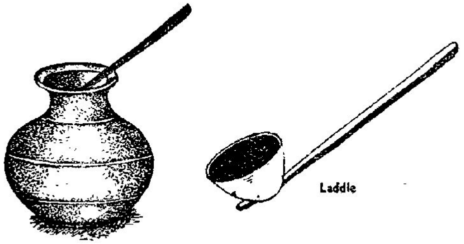


TABLE No. V

Material culture—Possession of consumer goods

Community	No. of households possessing					
	Hurricane lantern	Petromax or Hazak	Battery torch light	Kerosene stove	Bicycle	Radio set
Vanniar	..	..	1	..	5	..
Kurumbar	..	..	1	..	..	..
Jangamar	..	..	3	..	3	..
Oddar	..	..	..	..	..	..
Nattu Gounder	..	..	4	..	4	..
Chakkiliar	..	..	..	..	..	..
Vannan	..	..	..	..	..	..
Asari	..	..	..	..	..	..
Pillai	..	1	1	..	1	..
Chettiar	..	1	1	..	1	..
Kusavan	..	..	..	..	..	..
Udayar	..	..	..	..	..	..
Pandaram	..	..	..	..	..	..
Jogiyar	..	..	..	..	..	..
Total	..	2	11	..	14	..

TABLE NO: VI

Material culture—Furniture and consumer goods acquired in last five years

Community	No. of households which have acquired in the last 5 years (Furniture)				No. of households which have acquired in the last 5 years (Consumer goods)			
	Mirror	Local cot	Wall shelf	Bench	Hurricane	Cycle	Torch light	Petromax
1	2	3	4	5	6	7	8	9
Vanniar	5	8	..	1	6	3	..	..
Kurumbar	1	1	..	..	2	..	1	..
Jangamar	2	2	..	..	3	3	2	..
Oddar	1	1	..	..	..	..	..	..
Nattu Gounder	2	2	1	1	2	2	2	..
Chakkiliar	..	..	..	..	..	..	..	..
Vannan	..	..	..	..	2	..	..	..
Asari	1	1	..	..	1	..	..	..
Chettiar	1	1	..	..	..	..	..	1
Pillai	..	..	..	..	..	..	..	..
Kusavan	..	..	..	..	..	..	..	..
Udayar	..	..	..	..	..	..	..	..
Pandaram	1	1	..	..	..	..	..	..
Jogiyar	..	..	..	..	..	..	..	..
Total	**14**	**17**	**1**	**2**	**16**	**8**	**5**	**1**

Out of 332 households surveyed, only 2 households are found to be vegetarians; the rest are all non-vegetarians. Even the Jangamars who call themselves as Lingayats eat non-vegetarian food. The percentage of vegetarianism in this village works out to less than 1 per cent as against 6.4 per cent found in Salem district. Though almost the entire households are non-vegetarians, the number of non-vegetarian days in a year, however, happens to be small. There is no fixed regularity in the taking of non-vegetarian food. It may be once in a month or even once in three months. The commonest non-vegetarian food taken in the village is mutton. Occasionally they may go in for the flesh of locally reared pigs. Almost all the Vanniars and Kurumbars have no objection to eating pork. The Jangamars do not, however, eat pork. Beef is not taken by any one other than the Chakkiliars. If any cattle dies in the village, it is either eaten by the Chakkiliars of the village or by the Parayars living in the adjacent villages. A few households rear chicken; but these are mostly sold in the nearby markets. Except for one or two households, the other households do not prepare beverages like tea and coffee in their homes. Milk is a rare commodity in the village. Elderly persons, however, go to tea shops at least once in a day for a cup of tea. Though tapioca is grown in this village, people do not consume it. These are sold to the sagomills in Namagiripet. On the whole, consumption of protective items of food by the people is inadequate. Vegetables and fruits are rarely consumed. The use of pulses is not also adequate, but in spite of these, the people appear to be fairly well-built.

Health and sanitation

37. As the village happens to be in a dry tract, it is fairly free from epidemics like cholera, dysentery, etc. As the sources for drinking water supply are draw wells, the village is also free from guinea-worm which is prevalent in the adjoining tracts of South Arcot. Small-pox may occur occasionally but the people are well protected by vaccination. The village can, therefore, be said to be free from any disease endemic to certain tracts. The personal hygiene of the people is also good. They take bath frequently. They use the irrigation wells all around, for taking their baths. The people in most households take their bath daily. Some take once in two days. All take oil bath once in a week. 19% of the households use soap for cleaning themselves and for washing

TABLE NO. VII

Diet and food habits of communities

Community	Total No. of households	No. of vegetarian households	No. of Non-vegetarian households	Households taking				Frequency of meals		
				Rice	Millets	Rice and Millets	Roots including tapioca	One meal a day	Two meals a day	Three meals & more a day
1	2	3	4	5	6	7	8	9	10	11
Vanniar	216	..	216	2	30	184	..	..	1	215
Kurumbar	41	..	41	1	4	36	..	..	..	41
Jangamar	24	1	23	..	..	24	..	..	..	24
Oddar	11	..	11	..	3	8	..	..	..	11
Nattu Gounder	9	..	9	1	1	7	..	..	..	9
Chakkiliar	8	..	8	..	2	6	..	..	..	8
Vannan	6	..	6	..	2	4	..	..	..	6
Asari	6	..	6	..	1	5	..	..	..	6
Chettiar	3	..	3	..	1	2	..	..	..	3
Pillai	3	1	2	1	1	1	..	..	..	3
Kusavan	2	..	2	..	..	2	..	..	..	2
Udayar	1	..	1	..	..	1	..	..	..	1
Pandaram	1	..	1	..	1	..	..	..	..	1
Jogiyar	1	..	1	..	..	1	..	..	..	1
Total	332	2	330	5	46	281	..	..	1	331

their clothes (vide Table VIII). 51 per cent of the households send their clothes to the washerman for washing. No one uses mosquito nets.

The houses are swept periodically and kept clean. Once in a week, the floor is covered with cowdung paste and swept. The sweepings are stored in pits and removed to the fields periodically. Though some households rear pigs, the casting of these pigs have been leased to the Jogi, who collects these and sells them as manure. In return for the right of collecting the pig-castings from the village, the Jogi has to give to the villagers one pig in the month of Adi. This is killed and the flesh shared by the households which rear pigs. The people know the value of the farm-yard manure. These are carefully stored and removed to the fields. They pay good price for the pig castings and buy them from the Jogi. The streets are kept fairly clean by the Panchayat, which is employing one sweeper for the purpose. The village has a number of drinking water wells whose surroundings are kept clean. The people answer calls of nature by going to the adjacent fields. Drainage water is no problem at all, as there is not much water to go into the drain.

For small ailments the people either do not bother or resort to their own local treatments. They go to the Primary Health Centre at Malligarai which is about 5 miles away, only if the disease proves incurable to their local treatment. From Table IX, we see that allopaths are consulted by 110 households as against 332.

A drinking water well in the midst of Vanniar houses.

Spraying of D.D.T. by the staff of the National Malaria Eradication Programme.

Table No. VIII

Material culture—Habits

Community	Total No. of Households	No. of households that use mosquito curtain having monthly income of: Rs. 101 & above	Rs. 51-100	Rs. 50 or less	No. of households that do not use mosquito curtain having monthly income of: Rs. 101 & above	Rs. 51-100	Rs. 50 or less	No. of households that use toilet/washing soap having monthly income of: Rs. 101 & above	Rs. 51-100	Rs. 50 or less	No. of households that do not use toilet/washing soap having monthly income of: Rs. 101 & above	Rs. 51-100	Rs. 50 or less	No. of households that send clothes to washerman having monthly income of: Rs. 101 & above	Rs. 51-100	Rs. 50 or less	No. of households that do not send clothes to washer-man having monthly income of: Rs. 101 & above	Rs. 51-100	Rs. 50 or less
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Vanniar	216	..	..	..	5	46	165	..	5	29	5	41	136	2	18	92	3	28	73
Kurumbar	41	..	..	..	..	9	32	..	2	2	..	7	30	..	5	10	..	4	22
Jangamar	24	..	..	..	2	10	12	2	4	4	..	6	8	2	5	7	..	5	5
Oddar	11	..	..	..	..	5	6	..	2	1	..	3	5	..	2	2	..	3	4
Nattu Gounder	9	..	..	..	4	4	1	4	3	..	..	1	1	4	3	1	..	1	..
Chakkiliar	8	..	..	..	..	4	4	..	..	..	..	4	4	..	..	1	..	4	3
Vannan	6	..	..	..	..	..	6	..	..	..	..	..	6	..	..	6	..	..	..
Asari	6	..	..	..	..	..	6	..	..	..	..	..	6	..	..	1	..	..	5
Chettiar	3	..	..	..	..	1	2	..	1	2	..	..	..	..	1	2	..	..	..
Pillai	3	1	..	..	..	..	2	1	..	..	..	..	2	1	..	1	..	..	1
Kusavan	2	..	..	..	..	1	1	..	..	1	..	1	..	..	..	1	..	1	..
Udayar	1	..	..	..	..	1	..	..	..	..	..	1	..	..	..	..	..	1	..
Pandaram	1	..	..	..	..	..	1	..	..	..	..	..	1	..	..	1	..	..	..
Jogiyar	1	..	..	..	..	..	1	..	..	..	..	..	1	..	..	..	..	..	1
Total	332	1	..	..	11	81	239	7	17	39	5	64	200	9	34	125	3	47	114

Table No. IX

Medical Care

Community	No. of Maternity cases					Ordinary Medical treatment					Medical consultation						Vaccination	
	Confined in hospital	Confined by bringing Doctor home	Confined by qualified Midwife at home	Confined by unqualified Thai at home	Confined without assistance at home	Allopathic	Ayurvedic	Homeopathic	Combination of more than one system	Others	In public hospitals or in dispensaries	In private hospitals or in dispensaries	Allopaths	Homeopaths	Others	Native	At least once	Within the past six months
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Vanniar	1	..	..	534	..	12	..	..	203	1	2	..	78	22	36	80	843	223
Kurumbar	..	..	..	103	..	..	..	1	40	..	..	..	9	4	13	15	181	20
Jangamar	..	..	..	75	..	..	..	..	74	..	..	..	10	2	2	10	134	28
Oddar	..	..	..	26	..	2	..	..	9	..	..	..	5	..	3	3	52	12
Nattu Gounder	..	..	..	23	..	1	..	..	8	..	..	..	4	1	1	3	47	24
Chakkiliar	..	..	..	25	..	..	..	..	8	..	..	..	..	1	3	4	40	..
Vannan	..	..	..	13	..	..	..	..	6	..	..	..	1	3	..	2	21	8
Asari	..	..	..	11	..	..	..	..	6	..	..	..	1	3	..	2	19	3
Chettiar	..	..	..	8	..	..	..	..	3	..	1	..	1	1	1	..	17	..
Pillai	..	..	..	10	..	..	..	..	3	..	..	..	..	..	1	2	12	..
Kusavan	..	..	..	5	..	..	..	..	2	..	..	..	1	..	..	1	10	5
Udayar	..	..	..	..	3	..	..	..	1	..	..	..	..	1	..	..	5	5
Pandaram	..	..	..	..	..	..	..	..	1	..	1	..	..	..	..	..	1	..
Jogiyar	..	..	..	..	2	..	..	..	1	..	..	..	..	..	1	..	3	3
Total	1	..	..	833	5	15	..	1	365	1	4	..	110	38	61	122	1,385	331

CHAPTER III

POPULATION TRENDS

Population increase

38. The extent of the revenue village of Iswaramoorthipalayam is 3.3 square miles. It contains Iswaramoorthipalayam proper and a hamlet by name Kathakavandanur. Besides the habitations in these two places a good number of households (nearly about 90) live in their respective farms. The populations of the village in the various Censuses are as follows :

Year	No. of Houses	Males	Females	Total Population	Percentage of increase in population for the decade
1931	275	680	694	1,374	..
1941	347	851	856	1,713	24·6
1951	489	967	937	1,904	11·1
1961	536	1,150	1,201	2,351	23·5

It is seen that the increases in the decades 1931-41 and 1951-61 are high. These increases are attributed to migration. In the decade 1951-61 the increase in population of the village by 23.5% should be considered as very high compared to the increase of 9.9% for Salem district and 11.7% for the State. We shall first find out what the natural increase is. Birth and Death statistics during the decade are as follows :

Year	Total No. of births	Total No. of deaths	Net increase
1951	60	35	25
1952	48	23	25
1953	42	34	8
1954	49	16	33
1955	63	23	40
1956	61	30	31
1957	41	28	13
1958	53	21	32
1959	61	25	36
1960	51	54	3
Total	**529**	**289**	**240**

From the above, the birth-rate works out to 22.5 per thousand and the death-rate to 12.3. The net increase for the village is, therefore, 10.2 per thousand as against 12.7 per thousand for the district. As against a natural increase rate of 10.2, the actual increase recorded was 23.5. The difference between these two is due to the immigration of the Nattu Gounders and a few other caste people who have come and settled in this village for pursuing garden cultivation. During this decade, it is well known that the Nattu Gounders of Tiruchengode, Namakkal and Rasipuram taluks were on the move in the eastern direction in search of fresh lands in Attur and Kallakurichi taluks. This move is reflected in the low increase of population in Tiruchengode and Namakkal taluks and high increase of population in Attur and Kallakurichi taluks.

In the present socio-economic survey, the population recorded in Block I is 1,530 persons consisting of 790 males and 740 females. As Block I is only a part of Iswaramoorthipalayam it cannot be compared to any of the previous Census populations for the entire village.

Density of population

39. The density of population in the village comes to 712 per square mile. This is higher than the district rural figure of 459 per square mile. The density during the 1951 Census was 577 per square mile.

Sex ratio

40. The sex ratio in the block under survey is 937 females per 1,000 males. This is rather a low figure. In the whole village the sex ratios found in the previous four Censuses are as follows:

1931	1,021
1941	1,006
1951	969
1961	1,044

It may be observed that the sex-ratio had fallen from 1,021 in 1931 to 969 in 1951 but it again rose to 1,044 in 1961. It is not known why the sex-ratio which was at 1,044 in 1961 fell to 937 in the Block under survey in 1961. It may be either because of the rather high sex-ratio recorded in 1961 due probably to the temporary absence of some male members

TABLE No. X

Age and Marital Status

Age Group	Total population			Never Married		Married		Widowed		Divorced or Separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
All Ages	1,530	790	740	407	305	343	359	26	69	14	7
0- 4	220	120	100	120	100	..	..	..	..	..	..
5- 9	208	105	103	105	103	..	..	..	..	..	..
10-14	167	81	86	81	85	..	1	..	..	..	..
15-19	115	70	45	70	17	..	28	..	..	..	..
20-24	132	56	76	25	..	28	73	1	2	2	1
25-29	143	69	74	3	..	60	71	3	1	3	2
30-34	113	59	54	1	..	54	44	2	10	2	..
35-44	174	91	83	..	..	85	72	5	8	1	3
45-59	166	89	77	2	..	77	52	7	24	3	1
60 & over	92	50	42	..	..	39	18	8	24	3	..

at the time of Census enumeration, or due to the inherent existence of an imbalance in the Block under survey. From Table X we find that in the surveyed block there are 120 boys as against 100 girls in the age-group 0—4.

The larger number of males in this age-group might also be the reason for bringing down the sex ratio in the Block under survey. We shall see what the sex ratios are in the various important communities living in the Block under survey. They are as follows:

Vanniars	944
Kurumbars	948
Jangamars	1,029
Oddars	833
Nattu Gounders	741
Chakkiliars	864
Vannan	1,333
Asari	727
Chettiar	545

We find that the decrease in the sex ratio in the Block under survey is due to the low sex ratio prevailing among the communities of the Vanniars and Kurumbars and among the small miscellaneous communities of Oddars, Nattu Gounders, Chakkiliars, Asaris and Chettiars.

Marital status

41. Particulars regarding marital status may be found in Table No. X. Taking the entire Block into consideration, it is found that the percentage distributions among the never married, married, widowed, and divorced or separated categories among the males and females are as follows:

Category	Among males	Among females	Among all persons
Never Married	51·5	41·2	46·5
Married	43·4	48·5	45·9
Widowed	3·3	9·3	6·2
Divorced or separated.	1·8	1·0	1·4
Total	**100**	**100**	**100**

The percentage distribution of persons in marital status categories among some of the important communities are as follows:

	Among Vanniars		Among Kurumbars		Among Jangamars		Among Nattu Gounders	
Category	M.	F.	M.	F.	M.	F.	M.	F.
Never married	50.0	40.5	51.0	41.8	57.4	52.9	55.6	50.0
Married	45.2	50.4	44.8	47.2	38.2	40.0	37.0	45.0
Widowed	2.6	8.3	3.1	9.9	2.9	5.7	7.4	5.0
Divorced or separated	2.2	0.8	1.1	1.1	1.5	1.4	...	...
Total	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

As regards the never married males, it is seen that their percentage among the Jangamars and Nattu Gounders is high. This is because of late marriages. Then taking the never married females, it is seen that their percentages are again high among these two communities. In the Jangama community, it is found that no girl is found married in the age-groups below 14, and that in the age-group 15—19 only 2 out of 7 girls are found married. Among Nattu Gounders no married woman is found in any of the ages below 20.

Among the widowed females the percentage among the Vanniars is high. This high percentage may be partly because of the self-imposed prohibition against widow marriages. Among Kurumbars though widow marriage is allowed, the high percentage is due to the large number of widows found in higher age-groups.

Age structure

42. Percentage distribution of persons in the various broad age-groups in the surveyed block of Iswaramoorthipalayam and in the rural areas of Salem district are as follows:

Age group	Percentage distribution in the block surveyed in Iswaramoorthipalayam	Percentage distribution in Salem district rural
0-14	38·9	38·9
15-34	32·9	32·3
35-59	22·2	22·8
60 and over	6·0	6·0

The close similarity of the distribution of the population in the surveyed block among the different age-groups with that in the rural areas of Salem district is a remarkable feature. Since the surveyed area conforms to the district pattern in this respect, it calls for no remarks. The fertility rate (meaning, the number of children below 5 years for every 1,000 women in the age-group 15—44) for the surveyed block comes to 663 as against 640 for Salem district rural and 607 for the State rural. The slightly high fertility rate

TABLE No. XI

Communities and the types of families

Community	Total No. of Households	Types of Families living in the households: Simple	Intermediate	Joint	Others
1	2	3	4	5	6
Vanniar	216	131	28	30	27
Kurumbar	41	21	7	7	6
Jangamar	24	14	2	3	5
Oddar	11	5	1	3	2
Nattu Gounder	9	6	1	1	1
Chakkiliar	8	5	..	2	1
Vannan	6	1	2	..	3
Asari	6	3	..	..	3
Chettiar	3	1	1	1	..
Pillai	3	2	..	..	1
Kusavan	2	1	1	..	..
Udayar	1	1	..	..	..
Pandaram	1	..	..	..	1
Jogiyar	1	1	..	..	..
Total	**332**	**192**	**43**	**47**	**50**

TABLE No. XII

Size of household

Community	No. of House-holds	Single member			2-3 members			4-6 members			7-9 members			10 members and over		
		House-holds	Males	Females	House-holds	Males	Females	House-holds	Males	Females	House-holds	Males	Females	House-holds	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Vanniar	216	15	7	8	68	94	85	95	228	233	33	133	122	5	38	24
Kurumbar	41	3	1	2	9	10	11	22	56	54	7	29	24	..	..	..
Jangamar	24	2	2	..	5	6	7	10	21	27	4	15	16	3	24	20
Oddar	11	1	..	1	4	5	6	3	9	5	2	11	6	1	5	7
Nattu Gounder	9	..	..	..	1	2	1	6	17	11	2	8	8	..	..	..
Chakkiliar	8	..	..	..	1	1	2	5	10	12	2	11	5	..	..	..
Vannan	6	1	..	1	1	..	2	4	9	9	..	..	..	..	..	..
Asari	6	..	..	..	5	7	5	..	..	..	1	4	3	..	..	..
Chettiar	3	..	..	..	..	..	..	2	6	4	1	5	2	..	..	..
Pillai	3	..	..	..	1	1	1	1	2	3	1	3	4	..	..	..
Kusavan	2	..	..	..	..	..	..	2	5	5	..	..	..	..	..	..
Udayar	1	..	..	..	..	..	..	1	2	3	..	..	..	..	..	..
Pandaram	1	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Jogiyar	1	..	..	..	1	2	1	..	..	..	..	..	..	..	..	..
Total	332	23	11	12	96	128	121	151	365	366	53	219	190	9	67	51

in the village may not be so much due to the birth rate, which is only 22.5, but to the high infantile-mortality-survival rate.

Type and size of family

43. The nuclear type of family with one married couple and their married children is called "simple" type. In rural parts most families will come under this type. When a son gets married, he usually sets up a separate family either in a separate house or in a portion of the ancestral house. A "joint" type of family is one with two or more married couples with or without their unmaried children. This type of family is formed when the married sons live along with their parents in a joint type of family and this is practised only when the parents are aged enough as not to live separately. Otherwise the sons set up separate families. In Iswaramoorthipalayam in the area surveyed by us, 57.8% of the households belong to the simple type and 14% to the joint type (*vide* Table No. XI). The remaining belong to the "intermediate" type (13.0%) and the "other" type (15%). The "intermediate" type is one in which one or more near relatives join in a simple type.

Community-wise percentage distribution between these four types is as follows:

	Vanniars	Kurumbars	Jangamars	Oddars	Nattu Gounders	Chakkiliars	Asaris
Simple	60.6	51.2	58.4	45.5	66.7	62.5	50
Intermediate	13.0	17.1	8.3	9.0	11.1	...	...
Joint	13.9	17.1	12·5	27.3	11.1	25.0	...
Others	12.5	14.6	20.8	18.2	11.1	12.5	50

It may be seen from the above that the simple type of families is more prevalent among Nattu Gounders. The joint type of family is found among the Oddars and the Chakkiliars.

Table XII gives the size of the households community-wise. The percentage distribution size-wise among the important communities and in the block as a whole is as follows:

Size of family	Vanniars	Kurumbars	Jangamars	Oddars	Nattu Gounders	Block as a whole
Single member	7.0	7.3	8.3	9.1	...	6.9
2—3 members	31.5	22.0	20.8	36.4	11.2	28.9
4—6 „	44.0	53.7	41.7	27.3	66.7	45.5
7—9 „	15.3	17.1	16.7	18.2	22.2	16.0
10 & above	2.3	...	12.5	9.1	...	2.7

It is seen from this that the size 4 to 6 members is the most common type. Next to it comes the 2 to 3 member size.

Village working force

44. The definition of a worker has changed slightly from Census to Census. In the 1961 Census a worker has been defined as one who works atleast for one hour a day in activities like agriculture, live-stock rearing, mining, household industries, manufacture, trade and commerce, construction, transport, Government service and other services etc. It does not include the people who are idle and live on investments, rents etc. In the block surveyed in Iswaramoorthipalayam 47.7% of the population come

TABLE NO. XIII

Workers and Non-workers by sex and age groups

Age group	Total population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All ages	1,530	790	740	730	507	223	800	283	517
0- 4	220	120	100	..	..	..	220	120	100
5- 9	208	105	103	7	6	1	201	99	102
10-14	167	81	86	52	34	18	115	47	68
15-19	115	70	45	79	63	16	36	7	29
20-24	132	56	76	89	55	34	43	1	42
25-29	143	69	74	102	69	33	41	..	41
30-34	113	59	54	87	58	29	26	1	25
35-44	174	91	83	134	91	43	40	..	40
45-59	166	89	77	126	89	37	40	..	40
60 & over	92	50	42	54	42	12	38	8	30

TABLE No. XIV

Workers and Non-workers by sex and community

Community	Total population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
Vanniar	972	500	472	485	328	157	487	172	315
Kurumbar	187	96	91	95	70	25	92	26	66
Jangamar	138	68	70	53	36	17	85	32	53
Oddar	55	30	25	25	17	8	30	13	17
Nattu Gounder	47	27	20	22	19	3	25	8	17
Chakkiliar	41	22	19	17	12	4	25	10	15
Vannan	21	9	12	8	4	4	13	5	8
Asari	19	11	8	7	6	1	12	5	7
Pillai	14	6	8	5	3	2	9	3	6
Chettiar	17	11	6	7	6	1	10	5	5
Kusavan	10	5	5	2	2	..	8	3	5
Udayar	5	2	3	3	2	1	2	..	2
Pandaram	1	1	..	1	1	..	..	..	..
Jogiyar	3	2	1	1	1	..	2	1	1
Total	**1,530**	**790**	**740**	**730**	**507**	**223**	**800**	**283**	**517**

under the category of workers (*vide* Tables No. XIII and XIV). Workers are found both among males and females and also among children. The proportion of workers to the total population in this block should be considered as low when compared to the district rural figure of 53.7% and to the State rural figure of 49.6%. The percentage of workers in the various communities is as follows:

Vanniars	...	49.9
Jangamars	...	38.4
Kurumbars	...	50.8
Oddars	...	45.5
Nattu Gounders	...	46.8
Chakkiliars	...	39·0
Vannan	...	38.1
Asari	...	36·8

The percentage of workers in any community to the total number of persons in that community is particularly low among Jangamars, Chakkiliars, Vannan and Asaris. In respect of the agricultural communities of Vanniars, Kurumbars, and Nattu Gounders, it is high. The percentage of workers to the total population depends upon two factors, *viz.* (1) low economic status of the communities, and (2) type of occupation.

We shall now consider what each household contributes to the working force of the village. Community-wise contribution to the village working force per household, is as follows:

Contribution of labour force per household

	Children	Adult females	Adult males	Total
Vanniar	·18	·67	1·40	2·25
Kurumbar	·20	·56	1·56	2·32
Jangamar	·17	·58	1·58	2·22
Oddars	..	·73	1·55	2·27
Nattu Gounder	·22	·33	1·89	2·44
Chakkiliar	·63	3.38	1·00	2·00
Asari	..	.17	1.00	1.17
Chettiar	..	·33	2.00	2·33

From the above, it is seen the per-household contribution to the village labour force is high among Nattu Gounders, Kurumbars, Chettiars, Vanniars, Oddars and Jangamars. By looking into the components, it is seen that the contribution by children is greatest in the case of Chakkiliars. In the case of adult females, it is appreciable in the case of Oddars and Vanniars.

The village school.

Looking from the point of view of occupation, the per-household contribution in the labour force in the various types of occupations is as follows:

Per-household contribution of labour among occupations

	Children	Adult females	Adult males	Total
Cultivation	·20	·71	1·60	2·51
Agricultural labour	·33	1·22	1·28	2·83
Weaving	1·25	·75	2·50	4·50
Well-digging	..	·50	1·50	2·00
Retail trade	..	..	1·20	1·20

From the above, it is seen that the weaving occupation requires the greatest contribution of work from the various members of the family. In respect of families engaged in agricultural labour, it is not enough if adult males alone are engaged in it. During agricultural seasons almost all the members in the family, except small children, may have to go for work, as then only they can earn enough for their livelihood. In respect of cultivating households participation by women and children during cultivation or harvesting season is necessary. Scope for participation of children in respect of well-digging and retail trade is nil as reflected in the inset table given above.

Non-workers

45. The non-workers form 52.3% of the population. This is high, especially in view of the fact that only about 35.5% of the children of school-going age attend school. Table No. XV gives the break-up among the non-workers according to their nature of activity. This is as follows:

Full time students	...	12 %
Persons engaged in household duties.	...	32.4%
Dependents & non-school going children etc.	...	55.5%

Education and literacy

46. Iswaramoorthipalayam has an Elementary School with classes upto 5th Standard. The school is at present run by the Namagiripet Panchayat Union. Formerly it was run by the District Board. The school has a strength of three teachers of which one is a woman. The school was established in 1948. It is housed in two buildings situated side by side in a separate compound. The present strength of the school is 103, consisting of 69 boys and 34 girls. The average attendance in the school is only about 80. Mid-day meal is given in the school for 16 children. The cost of feeding these children is met

TABLE No. XV

Non-workers by sex, age group and nature of activity

Age group	Total Non-workers			Full time students or children attending school		Persons engaged only in household duties		Dependents, infants and children not attending school and persons permanently disabled	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All Ages	800	283	517	76	21	..	259	207	237
0-4	220	120	100	..	..	..	..	120	100
5-9	201	99	102	42	17	..	2	57	83
10-14	115	47	68	30	4	..	24	17	40
15-19	36	7	29	3	..	..	29	4	..
20-24	43	1	42	1	..	..	42	..	..
25-29	[illegible]	..	41	..	..	..	41	..	..
30-34	26	1	25	..	..	..	25	1	..
35-44	40	..	40	..	..	..	40	..	..
45-59	40	..	40	..	..	..	37	..	3
60 & over	38	8	30	..	..	..	19	8	11

partly by the Government, partly by the Panchayat and partly by donation collected from the public. The contribution from the public is not very encouraging and consequently the supply is said to be irregular. The selection of pupils for supply of mid-day meals is on consideration of poverty. The number of school-going children in the village is about 290. As against this, the number enrolled is only 103. The coverage so far achieved comes to only about 35.5%. The low coverage in the school enrolment is reflected in the low percentage of literacy in the village. The percentage of literates as per the 1961 Census in the village is 10.9. When compared to the district and the State, this is low. In the Block under survey, the percentage of literates comes to 13.7 (*vide* Tables Nos. XVI and XVII). The percentage of literacy communitywise is as follows:

	Males	Females	Total
Vanniars	19·30	1·48	10·80
Kurumbars	13·54	..	13·54
Nattu Gounders	37·04	20·00	29·79
Chakkiliars	..	10·53	10·53
Oddars	3·33	..	3·33
Jangamars	54·41	11·43	32·61
All communities	22·91	3·92	13·73

TABLE No. XVI

Literacy and Education

Age Group	Total Population			Illiterate		Literate without educational standard		Primary or Basic		Matric or Higher Secondary		Intermediate or P.U.C.		Graduate	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
All ages	1,530	790	740	609	711	135	25	46	4		..	..	..	..	..
0—4	220	120	100	120	100	..	..	..	..	..	..	..	..	..	..
5—9	208	105	103	63	86	42	17	..	..	..	..	..	..	..	..
10—14	167	81	86	43	78	25	5	13	3	..	..	..	..	..	..
15—19	115	70	45	47	44	12	..	11	1	..	..	..	..	..	..
20—24	132	56	76	42	75	6	1	8	..	..	..	..	..	..	..
25—29	143	69	74	54	73	10	1	5	..	..	..	..	..	..	..
30—34	113	59	54	45	54	11	..	3	..	..	..	..	..	..	..
35—44	174	91	83	77	82	12	1	2	..	..	..	..	..	..	..
45—59	166	89	77	72	77	14	..	3	..	..	..	..	..	..	..
60 & over	92	50	42	46	42	3	..	1	..	..	..	..	..	..	..

TABLE No. XVII

Literacy and Education by Communities

Community	Total Population			Illiterate		Literate without educational standard		Primary or Junior Basic		Matric and above	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
Vanniar	972	500	472	402	465	79	6	19	1	..	..
Kurumbar	187	96	91	83	91	11	..	2	..	..	..
Jangamar	138	68	70	31	62	23	6	14	2	..	..
Oddar	55	30	25	29	25	1	..	..	..	..	..
Nattu Goundar	47	27	20	17	16	6	3	4	1	..	..
Chakkiliar	41	22	19	22	17	..	2	..	..	..	..
Vannan	21	9	12	6	12	3	..	..	..	..	..
Asari	19	11	8	9	8	2	..	..	..	..	..
Chettiar	17	11	6	1	4	5	2	5	..	..	..
Pillai	14	6	8	4	5	1	3	1	..	..	..
Kusavan	10	5	5	1	3	4	2	..	..	..	..
Udayar	5	2	3	1	2	..	1	1	..	..	..
Pandaram	1	1	..	1	..	..	..	..	..	..	..
Jogiyar	3	2	1	2	1	..	..	..	..	..	..
Total	1,530	790	740	609	711	135	25	46	4	..	..

It could be seen that the Jangamars rank first in the matter of literacy. Next comes Nattu Gounders. The Vanniars and Kurumbars are below the village level. In the matter of female education, it could be seen that the position is very bad in respect of all communities except Nattu Gounders.

The present level of literacy could be seen to be mostly due to the literates recently turned out by the local school. The distribution of literates in the various broad age groups is as follows:

Age group	Percentage
0—14	50.0
15—34	32.9
35—59	15.2
60 & above	1.9

CHAPTER IV

ECONOMY OF THE VILLAGE

Occupational pattern

47. The economy of the village is based mainly on agriculture. The type of agriculture that is practised here is predominantly the dry-farming one. It is only after the Nattu Gounders came to this village that an improvement has been made by sinking wells and utilising sub-soil water for irrigation of the crops. The distribution of workers in the whole village in the various industrial categories, according to 1961 Census, is as follows:

	No. of workers	Percentage
Cultivators	1,351	86·1
Agricultural labourer	143	9·2
Household industry	15	1·0
Other manufacturing	1	0·1
Trade and Commerce	17	1·1
Construction	2	0·1
Transport	2	0·1
Other Services	27	1·7

From the above, it could be seen that nearly 95.9% of the workers are dependent on agriculture either as cultivators or as labourers. The dependency of the people on land is undoubtedly very high. From Table No. XVIII, we find that in the block under survey, 85.6% of the households depend upon agriculture.

The distribution of households in the various categories is as follows:

	Actual No. of households	Percentage
Cultivation	259	78·1
Agricultural labourer	25	7·5
Household Industry	14	4·2
Household business	8	2·4
Others	25	7·5
Households not engaged in any occupation, but living on rent.	1	0·3
Total	332	100

One salient feature found in the pattern of economy in the village is that though a large percentage of the households is dependent upon agriculture, a good number combine it with a secondary occupation to which they can always switch over either when the rain fails or when the off-season begins. It may be noticed that out of the 292 households engaged in agriculture, either as chief occupation or as secondary occupation, 43 households combine agriculture with some other secondary occupations. The usefulness of a secondary occupation in dry-farming areas cannot be minimised, however, unprofitable the occupations may be. They always help the villagers during adverse seasonal conditions.

Table XIX gives the classification of workers by sex, age-group and type of industry. Table No. XX gives the classification of workers by sex, age-group and occupation. From these, it could be seen that the distribution of workers in the various occupations after grouping, works out as follows:

	No. of workers	Percentage
Cultivator	605	82·9
Agricultural labourer	51	7·0
Household industry	36	4·9
Household business	10	1·4
Others	28	3·8
Total	730	100

The above distribution of workers for the block under survey, more or less conforms to the distribution of workers in the entire village as exhibited earlier.

The communities predominantly engaged in cultivation are the Vanniars, Kurumbars, Jangamars and Nattu Gounders. Jangamars are mainly engaged in weaving which is a household industry in this village. A few Vanniars are, however, working for wages under the Jangamars in weaving. The Asaris work in blacksmithy and goldsmithy and the traditional pot-makers, *viz.*, Kusavars in pot-making. The making of stone-ware pots from stealite, is pursued by a few Vanniars of Kathakavandanur which is not, however, included in the block surveyed by us. Petty trade and selling of edibles are with the Vanniars and the Chettiars. Two Vania Chettiar families are engaged in pressing oil with country ghanies and selling the produce locally. The Oddars are engaged in their traditional occupation of well-digging. The other traditional workers are the washermen, the Chakkiliars and the Jogi. As regards the village officers, the post of the Village Headman is held by a Vanniar and that of the Karnam by a Pillai.

TABLE No. XVIII

Occupational classification of households

Community	Total No. of households	Culti-vation only	Culti-vation and In-dustry	Culti-vation and Agl. labour	Culti-vation and others	In-dustry only	In-dustry and culti-vation	In-dustry and Agl. labour	Busi-ness only	Busi-ness and culti-vation	Busi-ness and Agl. labour	Busi-ness and Rent re-ceiver	Agl. labour only	Agl. labour and culti-vation	Others only	Others and cultiva-tion	Others and Agl. labour	Others, culti-vation and Agl. labour	Rent re-ceiver
1	2	3	4	6	5	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Vanniar	216	174	3	7	..	..	2	..	4	1	..	1	14	..	6	2	1	1	..
Kurumbar	41	35	..	1	2	..	..	..	..	..	..	..	..	1	2	..	..	..	..
Jangamar	24	16	1	..	1	1	1	..	..	..	..	..	4	..	..	..	..	..	..
Oddar	11	4	..	1	..	..	..	..	..	..	..	..	2	..	..	4	..	..	..
Nattu Gounder	9	9	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Chakkiliar	8	..	2	..	..	2	3	..	..	..	..	..	1	..	..	..	..	..	..
Vannan	6	..	..	..	..	..	..	..	..	..	..	..	..	..	5	1	..	..	..
Asari	6	1	..	..	..	2	1	..	..	..	..	..	1	..	1	..	..	..	..
Pillai	3	..	..	..	..	..	..	..	..	..	..	..	..	1	..	1	..	..	1
Chettiyar	3	..	..	..	..	..	..	1	..	1	1	..	..	..	..	..	..	..	..
Kusavan	2	..	1	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..
Pandaram	1	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..
Udayar	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Jogi	1	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..
Total	**332**	**240**	**7**	**9**	**3**	**5**	**8**	**1**	**4**	**2**	**1**	**1**	**23**	**2**	**15**	**8**	**1**	**1**	**1**

One other cottage industry which is pursued by some in the village is illicit distillation of country arrack. This is largely pursued by a few Vanniars as seen from the crime statistics of Namagiripet Police Station. In 1961, as much as 29 cases under the Prohibition Act were booked in this village. The actual distillation is done on the top of Iswaramalai. While the persons involved in illicit distillation are at work, a vigil is kept on all sides of the hillock and they would come to know beforehand of any approaching police party, if any raid is planned. In the event of a raid, the persons engaged in this trade would run away leaving the utensils etc. At other times the distilled arrack is sold on the spot to those engaged in retail trade. Illicit distillation is said to be a very paying enterprise, worth the risk involved in it.

Table No. XXI shows the occupational mobility and cause of change. This shows that little occupational mobility has happened. Table No. XXII shows that the occupational mobility that has happened from the last generation to the present generation is negligible. Actually out of 302 households, 287 continue to be in the same occupation. Those who have shifted from their traditional occupation to new occupations have a preferential liking for agriculture. Table No. XXII shows that out of 302 households, 60 heads of households do not have any children. Eleven heads of households are indifferent to the prospects of their sons. Out of the remaining 231 households, 190 households want their sons to continue in agriculture. The balance of 41 households desire a shift from agriculture, preferably to government service.

Land Utilisation

48. The extent of the village is 2,129.61 acres. It consists of the following categories:

Occupied dry	1,912.33 acres
Occupied wet	10·66 ,,
Occupied inam land	13·45 ,,
Total occupied	1,936·44 ,,
Govt. assessed waste land	70·72 ,,
Unassessed waste belonging to Govt.	3·29 ,,
Govt. poramboke land set apart for communal purposes	119·16 ,,
TOTAL	2,129·61 ,,

This shows that except for an extent of 70.72 acres of assessed waste lands, 3.29 acres of unassessed rock-land, and 119.16 acres of communal lands, the rest are all occupied. Out of the assessed waste lands, an extent of about 30.44 acres has already been encroached upon by the villagers and put to different uses. The extent of encroached lands put to agricultural use is about 21.44 acres. The total land available for agricultural purposes may, therefore, be taken as 1,957.88 acres. The total extent of land under agricultural use comes to 91.9% of the extent available in the village. Such a high utilisation for agricultural use is not seen in many other villages in this district. The net sown area in the village is 1,660.58 acres. This works out to 84.3% of the lands available for agricultural

TABLE No. XIX

Workers classified by sex, Age groups and Type of Industry

Age Group	Total Workers			Workers engaged in							
				Household Industry		Household Business		Household cultivation		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
All Ages	730	507	223	22	7	9	1	423	182	53	33
0-4	..	..	..	..	..	..	..	..	..	..	..
5-9	7	6	1	..	..	..	..	4	1	2	..
10-14	52	34	18	1	4	..	..	30	13	3	1
15-19	79	63	16	4	1	..	..	52	13	7	2
20-24	89	55	34	2	..	..	..	52	29	1	5
25-29	102	69	33	1	..	2	..	56	29	10	4
30-34	87	58	29	3	1	3	..	47	23	5	[illegible]
35-44	134	91	43	7	1	1	..	76	35	7	7
45-59	126	89	37	2	..	2	..	70	30	15	7
60 and over	54	42	12	2	..	1	1	36	9	3	2

use. The remaining uncultivated agricultural lands, though held privately, are used either as current fallows or under cultural waste. The non-agricultural lands are put to communal use, such as roads, pathways, waterways, village-site etc. In this village, there is not much land set apart for pastoral use. Fortunately, the extensive land available in the Iswaramalai hillock closeby can be utilised for this purpose.

The net sown area per head of agricultural population in the village works out to 0.74 acre. This is slightly more than the district figure of 0.68 acre and the State figure of 0.71 acre. The intensity of cultivation in the village as expressed as an index, comes to 103 as against 114 for Salem district and 121 for the State. The scope for raising a second crop is only in garden lands irrigated by wells. But in this village, the bulk of the extent irrigable by wells is cultivated with tapioca which lasts for nearly a year. So the cultivation of a second crop is restricted to about 50 acres of paddy.

In this village there are about 215 irrigation wells. An extent of about 430 acres gets the benefit of these wells. In another 10 acres, a jungle stream enables cultivation of wet crops for one season. 5 of the wells are fitted with electric pump sets and in 31 wells with oil-engine pump sets. The utilisation of land in this village for agricultural and other uses can, therefore, be stated as satisfactory.

Agricultural pattern and practices

49. In Iswaramoorthipalayam, there are three types of lands, the Manavari, the garden and the wet lands. The agricultural practices followed in these three types are different from each other. The calendar followed for the various agricultural operations is also different for these three types of lands. We shall deal with them each separately.

The Manavari lands

50. The manavari lands—the most extensive dry lands are cultivated solely with the aid of rains. The timing of the rains will permit the raising of only one crop and the ryots do so, with advantage. The season begins in June-July when the lands are ploughed twice or thrice. Wooden ploughs fitted with iron pointers are used for the ploughing. Since the ploughing operations are to be completed before the moisture in the soil dries up, there will be brisk activity all round immediately after the rains. There will be great demand for ploughs and the bulls. The ryots do not suffer from any sentimental objection for yolking even dry-cows for ploughing during the season. The sowing is by broadcasting. Cultivation of a mixed crop is the accepted pattern in these lands. The millets form the main crop and the pulses the mixed crop. The latter are sown along burrows ploughed parallelly at intervals of about 3 feet. In sandy soil groundnuts mixed with pulses are sown. The millets raised in the village are cholam, cumbu, samai, thinai and varagu. The pulses raised as mixed crop are redgram (Toor), flatgram and country beans (Mochai). Castor and Deckanee hemp (Pulimanji) are also raised as mixed crop. Horsegram is raised always as an independent crop. The cultivation of horsegram is usually reserved for inferior type of soils. It is also raised in other types of soils when the sowing of other dry crops is delayed because of late rains. The crops raised under Manavari lands in Fasli 1372 are as follows:

Cholam	74·82 acres
Cumbu	64·05 „
Varagu	247·58 „
Thinai	225·66 „
Samai	246·32 „
Horsegram	184·00 „
Other pulses	24·00 „
Castor	9·00 „
Groundnut	19·00 „

It is usual to do weeding once a month after sowing. Harvesting will take place in stages. In November, or early in December, the millet crop will be harvested. The harvest is by hand with the help of bill-hook. In the case of cumbu, the ears will be plucked first, and then the stalks. The harvest of the pulses will be late in January or early in February. The threshing is done by heaping the ears on a pavement called Kalam and allowing the cattle to trample over the heap. The average yield per acre of Manavari land in which mixed cropping has been done will be as follows:

Thinai	2 bags
Cumbu	2 „
Cholam	20 Madras measures
Country beans	10 „ „
Flatgram	10 „ „
Toor gram	20 „ „
Castor	10 „ „

Garden lands

51. Garden lands are those irrigated by big wells. Irrigation is effected by baling. There are about

TABLE No. XX

Workers classified by Sex, Age groups and Occupations

Age group	Village Officers			Tea Shop			Retail trade			Cultivation			Lease cultivation		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All Ages	2	2	..	1	1	..	6	6	..	600	420	180	5	3	2
0-4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-9	..	..	..	..	..	..	..	..	..	5	4	1	..	..	..
10-14	..	..	..	..	..	..	..	..	..	41	30	11	2	..	2
15-19	..	..	..	..	..	..	..	..	..	64	51	13	1	1	..
20-24	..	..	..	..	..	..	..	..	..	81	52	29	..	..	..
25-29	..	..	..	..	..	..	2	2	..	84	55	29	1	1	..
30-34	..	..	..	1	1	..	1	1	..	70	47	23	..	..	..
35-44	..	..	..	..	..	..	1	1	..	111	76	35	..	..	..
45-59	2	2	..	..	..	..	1	1	..	99	69	30	1	1	..
60 and over	..	..	..	..	..	..	1	1	..	45	36	9	..	..	..

Age group	Agl. Labour			Wood cutter			Weaving			Shoe maker			Blacksmithy		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All Ages	51	28	23	1	1	..	18	11	7	6	6	..	3	3	..
0-4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-9	2	2	..	..	..	..	..	..	..	..	..	..	..	..	..
10-14	4	3	1	..	..	..	5	1	4	..	..	..	..	..	..
15-19	5	4	1	..	..	..	4	3	1	..	..	..	1	1	..
20-24	5	1	4	..	..	..	1	1	..	1	1	..	..	..	..
25-29	7	4	3	..	..	..	..	..	..	1	1	..	..	..	..
30-34	6	3	3	..	..	..	2	1	1	1	1	..	1	1	..
35-44	8	3	5	..	..	..	4	3	1	2	2	..	1	1	..
45-59	12	8	4	1	1	..	1	1	..	..	..	..	..	..	..
60 and over	2	..	2	..	..	..	1	1	..	1	1	..	..	..	..

Age group	M.E.S. Work			Well digger			Mail Sorter			Pottery			Business		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All Ages	3	1	2	12	9	3	1	1	..	1	1	..	1	1	..
0-4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-9	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10-14	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15-19	1	1	..	2	1	1	1	1	..	..	..	..	..	..	..
20-24	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
25-29	..	..	..	5	4	1	..	..	..	..	..	..	..	..	..
30-34	..	..	..	1	1	..	..	..	..	..	..	..	1	1	..
35-44	1	..	1	3	2	1	..	..	..	1	1	..	..	..	..
45-59	1	..	1	1	1	..	..	..	..	..	..	..	..	..	..
60 and over	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE No. XX (Contd.)

Age group	Idly selling			General labour			Cook			Washerman			Goldsmith		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All Ages	2	1	1	8	6	2	1	1	..	7	4	3	1	1	..
0-4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-9	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10-14	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15-19	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20-24	..	..	..	..	..	..	..	..	..	1	..	1	..	..	..
25-29	..	..	..	1	1	..	..	..	..	1	1	..	..	..	..
30-34	..	..	..	..	..	..	..	..	..	3	1	2	..	..	..
35-44	..	..	..	2	2	..	..	..	..	..	..	..	..	..	..
45-59	1	1	..	4	2	2	1	1	..	..	..	..	1	1	..
60 and over	1	..	1	1	1	..	..	..	..	2	2	..	..	..	..

TABLE No. XXI

Occupational mobility and cause of change

Community	No. of persons who changed father's occupation			Old and new occupations	No. of persons who have changed own earlier occupation			Old and new occupations	No. of persons who are not content with present occupation
	Voluntarily	Forced by circumstances	Other reasons		Voluntarily	Forced by circumstances	Other reasons		
1	2	3	4	5	6	7	8	9	10
Vanniar	..	2	..	*Cultivation to well digger* : (1) His father's lands were with his father's brother. He has come to his father-in-law's place and he is working as a well digger. (2) The lands are sold away to clear prior debts.	1	..	..	Cultivation to provision store. He did not like cultivation.	
	2	1	..	*Cultivation to Business* : (1) He is trading in paddy additionally (2) His father's land has been sold to clear debts, he has to shift to some other occupation (3) He is not interested.	..	..	..	..	..
	..	1	..	*Cultivation to Agl. labour* : Lands are sold for clearing debts. Cooly to Idly selling. He is not interested. Cultivation to Tea shop. Lands were sold away.	..	..	..	..	..
	1	..	..	*Cultivation to village official* : The head of the household is still continuing his father's occupation viz. cultivation. In addition, he is acting as the village munsiff, as primary occupation. Cultivation is only a secondary job.	..	..	..	..	..
Kurumbars	1	..	..	*Cultivation to agricultural labour* : His son is now engaged in cultivation.	..	..	..	..	..

215 irrigation wells in this village. About 30 are fitted with oil engine pump sets. Recently five of the wells have been fitted with electric pump sets. The baling in the rest of the wells is with the help of a pair of bullocks which are made to walk up and down over an inclined ground. As the bulls run down along this inclined slope, water is carried up in a big collapsible leather bucket. On reaching the top the bucket gets emptied automatically. Paddy and tapioca are the main crops raised in these garden lands. The other minor crops raised in small extents are ragi, vegetables, chillies, turmeric, tobacco, plantains, onion etc. Paddy needs frequent watering. In a year, two to three crops can be raised in these lands by rotation. Transplantation and harvest in the case of paddy crops will take place as follows:

Month of transplantation	Month of harvest
(1) Purattasi (September)	Margazhi (December)
(2) Masi (February)	Vaigasi (May)
(3) Ani (June)	Purattasi (September)

For ragi the transplantation will be in Margazhi (December) and harvest in Panguni (April). The season for the other crops will usually be from August to December.

Tapioca cultivation

52. As tapioca is an unusual crop not met with in most other villages, we shall deal with the cultivation of this crop in detail.

This crop thrives well in sandy soil and in red-loam soil. Before the seeds are planted the land is prepared well by ploughing, three or four times. Farm-yard manure is added and the land levelled up into small beds. The seeds are then planted in parallel rows with a spacing of 2 feet. The seeds are obtained by cutting the stem of the harvested tapioca plant into sets of six inches length. These are planted one inch below the ground level in a slanting position. Sowing season is usually in the month of Vaikasi *i.e.* in June. Immediately after planting, the beds are watered. In the intervening space, onions are also planted. In one acre nearly 3,000 tapioca sets are planted. The crop has to be irrigated once a week. The weeding is done 8 times in the course of a year. Chemical manure is also added after six months. Onions are harvested after three months, by which time the tapioca plant will grow to the height of about one foot and cover up the entire area. Harvesting of the crop is done by uprooting the plants along with tuber. Harvesting may be done any time after ten months and may even be delayed till two years.

The cost of cultivation in one acre will be as follows:

Expenditure	Rs.
Cost of ploughing 4 times	16
Cost of 20 carts of farm-yard manure	100
Cost of chemical manure mixture 5 bags	100
Cost of weeding 8 times	120
Irrigation charges for one pair of bulls	600
Harvest charges	50
Miscellaneous (keeping watch etc.)	14
TOTAL	1,000

	Rs.
Onion cultivation—seeds 5 bags	50
Sowing charges	15
Harvesting charges	15
TOTAL	80

	Rs.
Cost of cultivation of tapioca and Onion (Rs. 1,000+ Rs. 80).	1,080
Income	
200 bags of tapioca each bag weighing 144 lbs. at Rs. 9 perbag.	1,800
Onions 20 bags @ Rs. 7 per bag	140
Sale value of the tapioca stems (10 cart loads)	100
TOTAL	2,040

Net gain in cultivating one acre with tapioca and onion Rs. 960

The tapioca tubers are sold to the sago mills in Namagiripet where they produce sago from those tubers. No other cash crop can be as remunerative as tapioca. So the extent under tapioca in this village is steadily increasing. In 1951, the extent under tapioca in this village was 10.79 acres. In 1962, it has risen upto 122.37 acres.

The credit for introducing intensive garden cultivation in this village and for raising cash crops like tapioca should go to the Nattu Gounders who came over to this village from the western parts of Rasipuram, Namakkal and Tiruchengodu taluks some fifteen years ago. What they did was to introduce in this village the practices which they were pursuing in their own native villages. When they came here, land was very cheap. They also found that in certain parts of the village water table was high. So they purchased a few plots of land and sunk wells in them. They toiled and enriched the land.They raised three crops in the lands in which formerly only one Manavari crop was raised. The Vanniars were watching. Rivalry started. They also started digging some wells. They copied the agricultural practices of the Nattu Gounders. Like Nattu Gounders, they also fitted some wells with oil engine pump sets. The other land-owning castes of Kurumbars and Jangamars

TABLE NO. XXII

Occupational mobility—Nature of change from father's generation to present generation

Occupation	Households	No. of households whose father's occupation was						Number of households who want their sons to be											
		Same	Cultivation	Shoe maker	Carpenter	Tea-Shop	Genl. labourer	Same	Cultivation	Indifference	Not applicable	Not known	Govt. Job	Weaving	Cultivator + Govt.	Techl. course	Cultivator + Weaving	Any Job	Cultivator + Village Munsiff
Village official	2	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1
Tea shop	1	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..
Business	5	1	4	..	..	..	..	1	..	..	2	..	1	..	..	1	..	..	..
Cultivation	239	238	..	1	..	..	..	185	..	9	33	6	3	1	1	..	1	..	..
Lease Cultivation	2	2	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..
Agl. Labour	18	16	2	..	..	..	..	3	3	..	11	1	..	..	..	..	..	..	..
Wood Cutter	1	1	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..
Weaving	4	4	..	..	..	..	..	3	..	..	..	..	..	..	..	..	..	1	..
Shoe-making	5	5	..	..	..	..	..	1	2	1	..	..	1	..	..	..	..	..	..
Blacksmith	2	1	..	..	1	..	..	2	..	..	..	..	..	..	..	..	..	..	..
Goldsmith	1	1	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..
Well-digger	6	4	2	..	..	..	..	1	3	..	2	..	..	..	..	..	..	..	..
Pot-maker	1	1	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..
Oil	1	1	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..
Idly-making	1	..	..	..	..	..	1	..	..	..	1	..	..	..	..	..	..	..	..
General labour	7	7	..	..	..	..	..	2	1	..	4	..	..	..	..	..	..	..	..
Cook	1	..	..	..	..	1	..	..	..	..	1	..	..	..	..	..	..	..	..
Washerman	4	4	..	..	..	..	..	1	..	1	2	..	..	..	..	..	..	..	..
Rent Receiver	1	..	1	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..
Total	**302**	**287**	**11**	**1**	**1**	**1**	**1**	**199**	**12**	**11**	**60**	**7**	**6**	**1**	**1**	**1**	**1**	**2**	**1**

also started converting their dry lands into garden lands. The value of land increased. Though initially the local people had no objection in selling lands to Nattu Gounders, they later desisted from selling any more land to the Nattu Gounders. By then the Nattu Gounders established themselves well in the lands purchased by them and could not be ousted from the village; but they are never accepted by the local people as their brethren. Though in the social and cultural life of the village, the Nattu Gounders play no part, their indirect influence in the village is immense. But for their coming, agriculture in the village could not have attained the present level of high production. But for them, the Vanniars and the Kurumbars might still be pursuing their traditional way of subsistence cultivation. But for them, the local cultivating communities would not have learnt the value of intensive manuring and hard work. The rivalry in a way proved to be beneficial.

Wet cultivation

53. This is confined to 10 acres of wet lands irrigated by a jungle stream whose supply, however, is precarious. Paddy and sugarcane are the crops raised in these lands. The irrigation from the jungle stream is supplemented by wells sunk in those areas. The crop rotation followed in these fields is similar to that followed in the garden lands. The average yield in these lands is said to be about 16 bags of paddy.

Agricultural implements

54. The agricultural implements used in the village are the age-old ones. They use the wooden plough with an iron pointer. Spade, crow-bar, pic-axe, hoe, aruval, handspade are some of the implements used by them in the agricultural operations. They also use bamboo baskets for carrying manure etc. For transporting goods and manure they use open double bullock carts.

Land distribution and ownership

55. Out of 332 households living in the Block surveyed by us in Iswaramoorthipalayam as much as 282 households own lands (*vide* Table No. XXIII). The number of households owning lands in each community is as follows: This also shows the number of households which own more than 5 acres of land:

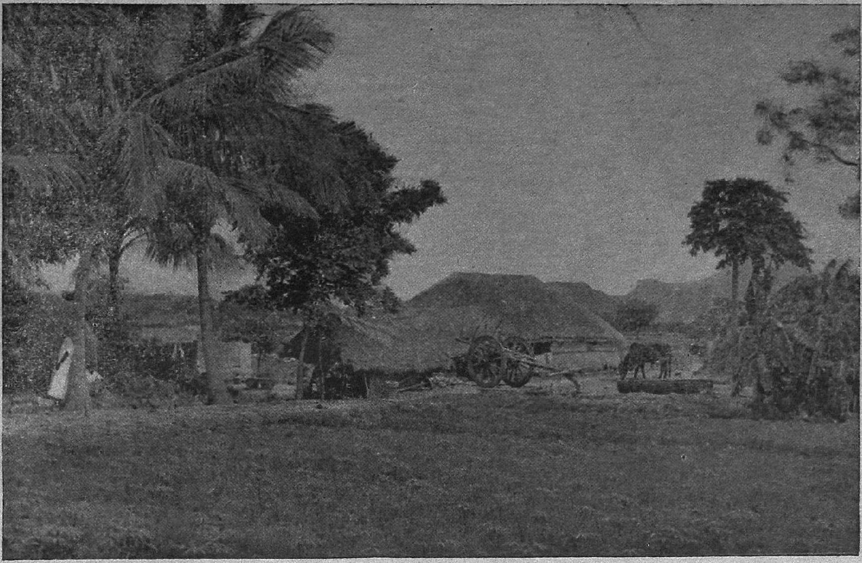
	Total No. of households	No. owning land	Householdes owning more than 5 acres of land
Vanniars	216	191	33
Kurumbars	41	39	6
Jangamars	24	19	7
Oddars	11	9	..
Nattu Gounders	9	9	8
Chakkiliars	8	5	..
Vannan	6	1	..
Asari	6	2	..
Chettiars	3	1	..
Pillais	3	3	1
Others	5	3	2
Total	332	282	57

From the above statement, it may be seen that the number of households owning land is distributed fairly in all the communities. But, if we take the extent of land owned by the various communities, the Vanniars

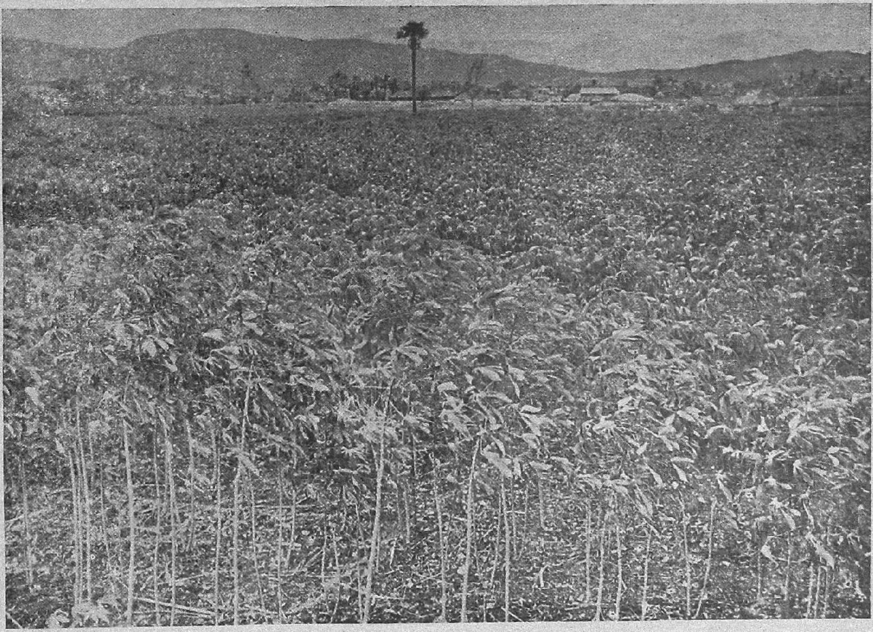
TABLE No. XXIII

Possession of Land

Name of interest on land	Number of households and extent of land									
	No Land	5 cents and below	5 to 10 cents	10 to 20 cents	20 to 50 cents	50 cents to one acre	1 to 2.4 acres	2.5 to 4.9 acres	5 to 9.99 acres	10 and above
1	2	3	4	5	6	7	8	9	10	11
1. Land owned	..	..	..	..	8	41	89	41	42	16
2. Land held direct from Govt. under a tenure less substantial than ownership.	..	..	..	..	..	..	..	..	1	..
3. Land held from private persons or Institutions.	..	..	..	..	..	..	..	..	..	..
4. Land given out to private persons or Institutions.	..	..	..	..	..	1	1	..	..	..
5. Land owned and taken on lease	..	..	..	..	..	1	1	..	..	..
6. Land held from Government and taken on lease.	..	..	..	..	..	..	..	..	..	..
7. No land	50	..	..	..	..	..	..	..	..	..
Total	50	..	..	..	8	43	91	41	43	16



A typical garden land in which tapioca and onions are raised.



Tapioca cultivation

The Kusavan (village-potter) burning a kiln of pots.

The Vanian (oil-presser) pressing oil with a Chekku.

will rank first and next to them will be Kurumbars and Jangamars. Among the 9 Nattu Gounder households eight possess enough lands to pursue cultivation independently. Normally in this area an economic holding should contain at least 5 acres of dry land or three acres of garden land. But since particulars are not available about the ownership of each of these two categories of land, we shall presume that an economic holding should contain at least 5 acres. If that criterion is assumed, then 33 households among Vanniars possess economic holdings. On the whole, in this block 57 households only out of 282 owning land can be taken as possessing economic holdings. The number of households not owning enough lands is large. This may be attributed to high fragmentation of holdings and lack of occupational mobility. Another feature which is noticed from Table XVIII is that only two households are engaged in cultivating lands, taken on lease. The rest of the households cultivate their own lands, irrespective of the fact whether the holding is an economic one or not. As few lands are leased out, the village has no tenancy problem.

Livestock

56. Livestock rearing is an occupation allied to agriculture. In Iswaramoorthipalayam though lands set apart for pasture are limited, there are vast waste lands on the Iswaramalai hillock. There is some scope for rearing cattle in this village. Further as millet is the predominant crop grown, the stalks of the millet crop serve as good fodder for the cattle. According to the 1961 Cattle Census the various types of cattle owned in the village are as follows:

Bulls and Bullocks	260
Cows	155
Bulls and heifers under 4 years	9
Sheep	422
Goats	112
Donkeys	2
Pigs	30

Considering the size of the village, the number of bulls and bullocks owned in the village should be considered as low. The number of milch animals owned in the village is not also adequate. In regard to sheep and goats, the trend in recent times seems to be to maintain more of sheep and less of goats. This is clear from a comparison of the cattle Census figures of the last two quinquennial Censuses. The reason quoted for the decrease in the number of goats is that the land forming Iswaramalai has recently been classified as Reserved Forest. Most of the cattle and cows found in the village do not belong to any descript type. A few are, however, seen to be of Kangayam breed. This is a good draught variety but a poor milk yielder. One breeding bull belonging to Kangayam breed has been supplied to the village and this is maintained by one Lakshmana Gounder, the President of the Panchayat. He charges Rs. 3 for one service. If the cattle are subject to any disease or epidemic they are taken to the first aid centre at Mangalapuram.

Pig rearing is done not only by the Jogi but also by a few poor Vanniar households. It needs practically no attention and since they are very prolific, the households owning the pigs get some extra income, although an odium is attached to the rearing of pigs by caste Hindus. Many households rear a few chicken of Desi variety. No one owns any superior variety like White Leghorn etc.

Table No. XXIV shows the livestock owned in the households surveyed by us. It may be seen that the Vanniars, Kurumbars and the Nattu Gounders own the bulk of the livestock.

Handloom weaving

57. There are 10 handlooms in this village. Coarse coloured sarees of artsilk yarn are woven on these looms. The Jangamars and a few Vanniars are engaged in this occupation. The yarn used is mostly of 40 and 60 deniers. The weavers get the prepared-warp from the master-weavers at Rasipuram. These warps are supplied in lengths of 16 yards. They also get the necessary yarn for the weft. The yarn for the weft has to be wound in the pirns by the womenfolk before they can be used for weaving. The weavers get wages on the basis of outturn. For weaving 16 yards, which forms the length of three sarees, the current rate of wages is Rs. 5. In one week a weaver can do 32 to 40 yards if he puts on 10 hour work each day. In one or two households both the husband and wife are engaged in weaving.

Mud-pot making

58. This is the traditional occupation of the Kusavars. Two families are engaged in this occupation but they do not work full time. They get the

special clay suitable for pot-making from Somapatti which is about 4 miles away. They use old country type wheels. The raw pots are baked in open fire which is set in the open space by the side of the Kusavar households. The finished pots are sold either locally or in the weekly market at Mangalapuram. They also supply the ceremonial pots required by Vanniars for erecting two columns of pots in the marriage pandal. In return for supplying one set of pots required for a marriage, the potter gets Rs. 3.00 and two Madras measures of grains. In recent times the demand for mud-pots is decreasing and the Kusavar households pursue this as a secondary occupation with agriculture as the main one.

Oil-pressing

59. One Vania Chettiar is engaged in this occupation. He owns two oil ghanies (called in Tamil as Chekkus). For this reason the Vania Chettiar is also called as a "Chekkan". The cost of making each Chekku is about Rs. 200. It is made out of the trunk of a stout Vagai or tamarind tree. He keeps also a pair of old bullocks for dragging the Chekku. One of the two Chekkus is reserved for pressing edible oils and the other for non-edible oils, like neem-oil. In the case of groundnut, 28 Madras measures of shelled nuts, which form one filling for a Chekku, can give an out-turn of about 7 Madras measures of oil. For this extraction, the Vania Chettiar charges Rs. 1.50 as wages. He can finish this job in half a day. Some times, he himself purchases oil seeds, extracts the oil and sells it locally and in the adjoining villages.

Stone-ware pot-making

60. This is done only in Kathakavandanur by a few Vanniar households. The stealite quarry in Iswaramalai has been taken on lease by a contractor. Those who want these stones for making pots have to pay a small amount to this contractor before they do the quarrying. Solid stealite blocks measuring in size from one foot to six inches are brought home and hand chiselled to make the stone-ware pots (called "Karchattis"). The scooping out the inner cavity in the pot requires skill as otherwise the pot make get broken. After rough chiselling, it is polished before it is ready for sale. The average wages a man earn in a day may amount to not more than 75 Paise. These vessels are purchased by some merchants who take them even upto Madras for sale.

Blacksmithy

61. There are two smithies in this village. Manufacture of country ploughs and bullock carts is the main work in these smithies. Repair of old implements and sharpening them are also undertaken. Many cultivating households pay the blacksmith in kind by grains once in a year during the harvest. Some get the work done on cash basis. The implements used in these smithies are the traditional ones.

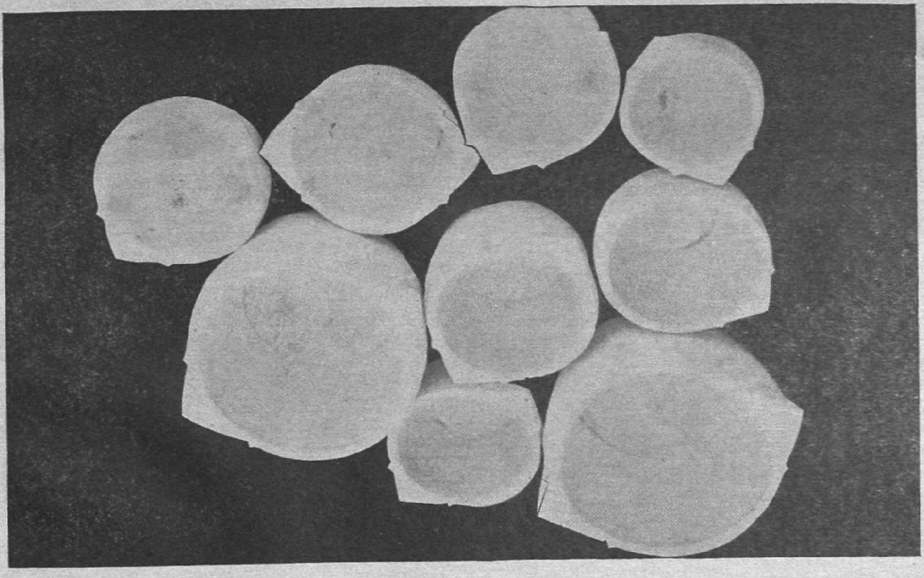
Trade and commerce

62. The villagers sell their surplus grains in the weekly market at Mangalapuram. Paddy, however, is sold at Attur and tapioca at Namagiripet. Locally also there are two paddy merchants who buy in small quantities. When people visit adjoining towns or the weekly market they buy most of their household requirements like sugar, clothes, etc. The other petty requirements like pan-supari, bidi etc., are purchased from the local shops which are six in number. One of these is run by a Komati Chettiar and the rest by the Vanniars. The cultivating households, when they run short of grains do not generally buy grains. They usually borrow from friends and relatives on the understanding that they will return the quantity at the next harvest. There are also five tea-shops in the village which sell edibles like Bonda, Bajji, Murukku etc., and also beverages like tea and coffee. These shops have moderate business. These are run mostly by Vanniars. The capital invested by these petty shop keepers and by the tea-shop keepers is small. Table No. XXV gives the particulars regarding these petty trades.

Well-digging

63. This is an occupation coming neither under cottage industries nor under household business. It is a specialized craft pursued by Oddars. They only are suited for this arduous type of work. They execute the work on outturn basis, the unit of measurement being a Kinaru, which is equal to digging and removing the debris in a space of $4\frac{1}{2}' \times 4\frac{1}{2}' \times 4\frac{1}{2}'$. The rate for digging a Kinaru varies with the depth and with the type of rock. Actually it ranges from Rs. 30 to Rs. 110. The Oddars have to be given a goat as soon as water table is touched. They have to be presented again with a goat, a pair of dhoties and pan-supari when the well work is completed. As regards payment for the work done, the Oddars will always draw the money in advance leaving the land-owner at their mercy.

Making stone-ware potteries from soap-stone near the quarry.



Specimens of pots made of soap-stone.

A worker making certain household utensils from stealite (soap-stone).

TABLE No. XXIV

Livestock Statistics

Community	Cow		Draught Bullock		Goat/Sheep		Buffalo		Duck/Geese		Fowl		Fisheries	
	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of families rearing fish	No. of families selling fish
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Vanniar	73	147	142	353	33	200	9	12	..	..	33	100	..	..
Kurumbar	18	47	32	69	4	37	..	..	..	..	10	22	..	..
Jangamar	8	20	18	48	..	..	4	7	..	..	3	7	..	..
Oddar	..	..	2	8	..	..	3	6	..	..	..	..	..	..
Nattu Gounder	3	8	9	33	2	4	6	10	..	..	4	15	..	..
Chakkiliar	..	..	4	6	..	..	..	..	..	..	..	..	..	..
Vannan	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Asari	..	..	1	2	..	..	..	..	..	..	..	..	..	..
Chettiar	2	4	2	3	..	..	2	3	..	..	..	..	..	..
Pillai	1	1	2	10	..	..	2	5	..	..	2	5	..	..
Kusavan	1	3	1	1	..	..	2	3	..	..	..	..	..	..
Udayar	..	..	1	1	..	..	..	..	..	..	..	..	..	..
Pandaram	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Jogiyar	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	**106**	**230**	**214**	**534**	**39**	**241**	**28**	**46**	..	..	**52**	**149**	..	..

TABLE NO. XXV

Trade or Business

Community	Petty Shop and Tea shop				Idly selling				Paddy business			
	No. of households	Commodities	Source of finance	Average profit	No. of households	Commodities	Source of finance	Average profit	No. of households	Commodities	Source of finance	Average profit
1	2	3	4	5	6	7	8	9	10	11	12	13
Vanniar	1	Betel nut and Tea	Borrowing	Rs. 30	2	Idly	(1) Borrowing (2) raising loan from neighbours	Rs. 22·50	1	Paddy	Borrowing	Rs. 25

Community	Tea shop				Provision Store			
	No. of households	Commodities	Source of finance	Average profit	No. of households	Commodities	Source of finance	Average profit
	14	15	16	17	18	19	20	21
Vanniar	1	Tea	Borrowing	Rs. 75	1	Grocery	Co-operative Society	Rs. 150

Community	Provision Store and Cycle Shop				Paddy Merchant			
	No. of households	Commodities	Source of finance	Average profit	No. of households	Commodities	Source of finance	Average profit
	22	23	24	25	26	27	28	29
Chettiar	1	Grocery	Money lender	Rs. 45	1	Paddy	Borrowing	Rs. 100

Income and expenditure pattern

64. Table XXVI gives the distribution of households in the various income groups classified according to occupation. The percentage distribution of the 332 households surveyed in this village in the various income groups is as follows:

Income groups Rs.		Percentage distribution
0—25	...	14·5
26—50	...	57·5
51—75	...	13·9
76—100	...	10·5
101 & above	...	3·6

From the above, it is seen that the bulk of the households come in the income group of Rs. 26—50. It may also be seen that only 28% of the households have an income of over Rs. 50 a month.

65. Now taking each income group, we find that the percentage distribution of households in the various groups of occupations is as follows:

	Rs. 0-25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. Above 100
Cultivation	37·5	83·8	82·6	91·4	91·7
Agricultural labour	31·3	5·2	..	..	..
Weaving	..	1·0	2·2	2·9	..
Household industries other than weaving.	..	2·1	2·2	..	..
Village artisans	8·3	1·6	6·5	..	..
Well digging	..	1·6	4·3	2·9	..
Petty trade	4·2	2·6	..	2·8	..
Others	18·7	2·1	2·2	..	8·3
Total	100	100	100	100	100

From the above, it can be seen that the lowest income group is composed predominantly of small cultivators, agricultural labourers, general labourers, a few village artisans and petty traders. In the next higher income group 83.8% of the households are small land holders and 5.2% are agricultural labourers. The remaining households in this income group consist of small numbers of families engaged in each of all other occupations. So this income group happens to be the most cosmopolitan one, comprising of households in different occupations. The higher income groups consist mostly of medium and big cultivators, three well-diggers, two weavers, two village officials, one merchant and a few others.

Then taking each occupation, the distribution of households in the various income groups is as follows:

	Rs. 0-25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 100+
Cultivation	6·9	61·8	14·7	12·4	4·2
Agricultural labour	25·0	62·5	12·5	..	..
Weaving	..	50.0	25·0	25·0	..
Household industries other than weaving.	..	80·0	20·0	..	..
Village artisan	40·0	30·0	30·0	..	..
Well digging	..	50·0	33·3	16·7	..
Petty trade	25·0	62·5	..	12·5	..
Others	60·0	26·7	6·7	..	6·6

This will show that 61.8% of the households engaged in cultivation are in the income group of Rs. 26—50, and that 31.3% of the households engaged in cultivation earn each more than Rs. 50. This somewhat happy position is not found among agricultural labourers, village artisans, petty traders and general coolies. In respect of households engaged in weaving half the households earn more than Rs. 50. Well-digging also is comparatively a more remunerative occupation.

We will also analyse the income position community-wise. The distribution of households among the various communities in each income group will be as follows:

	Rs. 0-25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. Above 100
Vanniars	58·3	71·7	58·7	54·3	41·7
Kurumbars	6·3	15·2	6·5	17·2	..
Jangamars	6·3	4·7	13·0	11·4	16·7
Oddars	8·3	1·1	6·5	5·7	..
Nattu Gounders	..	0·5	4·4	5·7	33·3
Chakkiliars	4·2	1·1	8·7	..	..
Others	16·6	5·7	2·2	5·7	8·3
Total	100	100	100	100	100

The Vanniars are found in large percentages in all income groups. In the highest group, the proportion of the Nattu Gounders is appreciable and that of the Kurumbars nil. As the Vanniars dominate in all income groups, they have their voice felt in all matters whether they relate to the rich or poor.

TABLE No. XXVI

Monthly Income per household by source and occupation

Occupation of the household	*Source of income*	Monthly income per household in the range of				
		Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Village official	Service	..	..	1	..	1
Tea shop	Business	..	1	..	..	..
Business	Business	1	3	..	1	..
Cultivation	Land	18	158	38	32	11
Lease cultivation	Land	..	2	..	..	..
Agricultural Labourer	Cooly	15	10	..	..	..
Wood Cutter	Cooly	..	1	..	..	..
Weaving	Industry	..	2	1	1	..
Cobbler	Manufacturing	1	1	3	..	..
Blacksmith	Manufacturing	..	2	..	..	..
Goldsmith	Manufacturing	..	1	..	..	..
Well digger	Construction work	..	3	2	1	..
Pot making	Industry	..	..	1	..	..
Oil	Industry	..	1	..	..	..
Idly selling	Business	1	1	..	..	..
General labourer	Cooly	8	2	..	..	..
Cook	Service	1	..	..	..	..
Washerman	Service	3	2	..	..	..
Rent Receiver	Dependent	..	1	..	..	..
	Total	**48**	**191**	**46**	**35**	**12**

We will now analyse the expenditure pattern of the households. Table No. XXVII gives the expenditure in the different income groups. From this we find that on an average 87% of the household expenditure is on food. Actually the percentage, the food expenditure bears to the total expenditure in the various income groups, is as follows:

Income group (Rs.)	Percentage of the food expenditure to the total expenditure	Average per household expenditure on food (Rs.)
0-25	88·6	18·21
26-50	88·1	35·25
51-75	87·0	55·57
76-100	86·5	78·21
101 and above	82·0	113·97

Although the percentage of the food expenditure to the total expenditure changes only slightly from 88.6 to 82.0 the actual expenditure on food swings from Rs. 18.21 to Rs. 113.97. This positively indicates that this vast variation is brought about mostly by the quality of food taken and partly by the quantity consumed. Even in respect of cereals, the cost goes up by about 100% when the households take rice in preference to millet. The percentage, the cost of cereals bears to the total cost of food in the various income groups is as follows:

Income group	*Percentage, the cost of cereals bear to the total food expenditure*
Rs.	
0-25	78·0
26-50	80·4
51-75	84·2
76-100	86·1
100+	82·1
All income groups	82·2

TABLE No. XXVII

Average monthly Expenditure per household by Income groups

Items of expenditure	All Households		Expenditure on Food & Misc. items		No. of Households with a monthly income									
					Rs. 25 or less		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & over	
	No. of households	Average expenditure	Total	%	No. of households	Average	No. of households	Average	No. of households	Average	No. of households	Average	No. of households	Average
		Rs. p.	Rs. p.			Rs. p.		Rs. p.		Rs. p.		Rs. p.		Rs. p.
1. Cereals	332	35.33	11,731.00	71.53	48	14.21	191	28.35	46	46.79	35	67.37	12	93.58
2. Other food items	332	7.65	2,538.50	15.48	48	4.00	191	6.91	46	8.78	35	10.84	12	20.38
Total for food items	332	42.98	14,269.50	87.00	48	18.21	191	35.25	46	55.57	35	78.21	12	113.97
3. Education	8	2.69	21.48	0.13	..	..	3	0.35	1	10.00	4	2.61	..	..
4. Clothing	300	4.81	1,443.50	8.80	39	2.45	172	3.85	42	5.95	35	7.46	12	14.58
5. Fuel	..	..	..	..	..	..	..	..	..	..	..	..	..	..
6. Dhoby or soap	21	1.27	26.75	0.16	4	0.69	7	0.57	4	1.63	4	1.88	2	3.00
7. Barbar	7	0.43	3.00	0.02	1	0.25	3	0.42	1	0.50	2	0.50	..	..
8. Travelling	17	3.91	66.50	0.41	..	..	7	1.38	5	2.00	2	2.00	3	14.33
9. Medical fees, medicines	24	1.53	36.75	0.22	..	..	8	1.06	7	1.64	6	1.75	3	2.17
10. Religious observances	11	1.14	12.50	0.08	..	..	3	1.17	3	1.00	3	1.33	2	1.00
11. Amusement	3	1.08	3.25	0.02	1	0.25	..	..	1	1.00	1	2.00	..	..
12. Savings (P.F.)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13. Payment of Debt	1	5.00	5.00	0.03	..	..	1	5.00	..	..	..	..	..	..
14. Remittances to dependents	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15. Others	174	2.95	512.75	3.13	13	1.08	113	1.90	21	4.26	18	7.00	9	7.55
Total	**332**	**49.40**	**16,400.98**	**100.00**	**48**	**20.56**	**191**	**40.02**	**46**	**63.87**	**35**	**90.40**	**12**	**139.00**

These figures justify our previous contention that the food of the villagers is cereal dominated.

Next to food, clothing forms the next biggest item of expenditure. The villagers spend practically nothing on education, health, amusements etc.

Indebtedness

66. Table No. XXVIII gives the extent of indebtedness in the households belonging to various income groups. This table also gives the number of households under debts in the various communities. In the Block under survey, out of 332 households as much as 245 households are under debts. The percentages of households under debts in the various income groups in some of the important communities in the Block are as follows :

Income group Rs.	Vanniars	Kurumbars	Jangamars	Nattu Gounders	Oddars	Chakkiliars
0-25	46·4	..	33·3	..	50·0	50·0
26-50	69·3	89·7	88·9	100·0	100·0	50·0
51-75	88·9	100·0	100·0	100·0	100·0	75·0
76-100	100·0	100·0	100·0	100·0	100·0	..
101and above	100·0	..	100·0	100·0	..	..
All Groups	72·2	85·4	87·5	100·0	81·8	62·5

From the above, it may be seen that indebtedness is more widespread among Kurumbars, Jangamars and Nattu Gounders. It may also be seen that in all the communities the extent of indebtedness generally increases as the income of the households increases.

Then coming to the depth of indebtedness, we have to measure it with reference to the income of the

TABLE No. XXVIII

Indebtedness

Income group	Indebtedness by Income group				
	Total No. of households	No. of households in debt	Percentage of indebted households	Total indebtedness	Average Indebtedness for household in debt
(1)	(2)	(3)	(4)	(5)	(6)
				Rs. p.	Rs. p.
Rs. 25 and below	48	19	39·58	7,525·00	396·05
Rs. 26 to 50	191	138	71·87	111,883·33	810·75
Rs. 51 to 75	46	41	89·12	50,900·00	1,241·46
Rs. 76 to 100	35	35	100·00	69,850·00	1,995·71
Rs. 101 & over	12	12	100·00	43,500.00	3,625·00
Total	332	245	73·79	283,658·33	1,157·79

household, as then only we can have a correct perspective. Expressed in terms of one rupee of annual income, the debt position in respect of households coming under various income groups in the various communities will be as follows:

Extent of indebtedness per rupee of annual income

Income group Rs.	Vanniars	Kurumbars	Jangamars	Nattu Gounders	Oddars	Chakkiliars
0-25	2·10	..	0·42	..	1·46	0·15
26-50	1·62	2·35	2·74	0·55	1·21	0·66
51-75	1·21	2·12	2·65	4·43	1·85	0·57
76-100	1·79	2·59	2·96	1·59	0·38	..
101 and above	1·83	..	2·78	2·22	..	..

This indicates that the depth of indebtedness among the Jangamars, Kurumbars and Nattu Gounders is appreciable. Among Vanniars, it is also appreciable in the lowest income group. The burden of debt is the heaviest in the income group of Rs. 51 to Rs. 75 among Nattu Gounders. The indebtedness among Chakkiliars, who belong to the Scheduled Castes, is not heavy.

We have, however, to observe here that when we go into the question of indebtedness, it is neither the extent of indebtedness nor the depth of indebtedness which matters finally in assessing the gravity. For this we must split up the debts into components and see what percentage of the debt is incurred for remunerative purposes and what percentage on unproductive items. This is necessary because loans borrowed for productive purposes is sure to add to the total income of the household concerned, provided the rate of interest is reasonable. Table No. XXIX gives the position of indebtedness by cause of debt. We shall analyse the position by grouping the causes into one of the following two categories:

(1) Productive items

(2) Unproductive items

By such a grouping we get the following percentage distribution among the two kinds:

Community	Productive item	Unproductive but avoidable
Vanniars	78·2	21·8
Kurumbars	92·5	7·5
Jangamars	64·2	35·8
Nattu Gounders	79·7	20·3
Oddars	76·5	23·5
Chakkiliars	36·7	63·3
Vannan	..	100·0
Asari	100·0	..
Pillai	100·0	..
Chettiar	100·0	..
Udayar	100·0	..

From the above, we find that except for Chakkiliars and Vanniars, the rest have borrowed mainly for productive purposes. Among the predominant communities the percentage of debts incurred on unproductive items by the Jangamars is a little on the high side. The rest have all borrowed mainly for productive items. This is undoubtedly a healthy sign, provided the source for credit is good. We find that in this village people are not incurring much of debts on items like marriages, household wants etc.

As regards source, we have not tabulated the exact amounts under each kind of source but in this village

the Multi-purpose Co-operative Society is active and has advanced loans amounting to about Rs. 42,000. The loans advanced by the Government under Takkavi loans are as much as Rs. 10,000. The rest come from private money-lenders and from friends and relations. Recently the village has come under the Full Finance Scheme which contemplates integrating the several governmental and quasi-governmental credit sources and providing credit to the villages channelled through one agency, and that is the Multi-purpose Co-operative Society. As the scheme is in the initial stages, it is too early to assess its working but it cannot fail to reduce the dependency of the people on private money-lenders and other sources of private credit.

TABLE No. XXIX

Indebtedness by Causes

Cause	Amount of debt Rs.	Number of families in debt
Purchase of land	60,250	35
House construction or repairs to existing building	1,600	4
Marriages	22,395	25
Well	36,933·33	33
Bulls	3,575	7
To clear outstanding debts	1,000	1
Pumpset	3,300	2
Ordinary wants	37,355	88
Household cultivation	72,750	97
Industry run by the household	700	2
Business run by the household	800	2
Well and pumpset	16,400	5
Oil engine	11,500	5
Well and bulls	10,100	7
Cattle	500	1
Well and cattle	1,000	1
Pledging the land	1,200	1
Well and land improvement	1,300	1
Land reclamation	1,000	1
Total	2,83,658.33	318

Prosperity index

67. The villagers of Iswaramoorthipalayam were formerly occupied predominantly in subsistence dry-cultivation of Manavari lands. The success or failure of the crops in these lands depended entirely upon the vagaries of the monsoons. Then, in the last 10 years, on seeing how the Nattu Gounders go about doing agriculture, the local villagers borrowed money and started converting their Manavari lands into garden lands by digging wells. Now there are as much as 215 wells with some of them fitted with pump sets. In these lands some started cultivating tapioca which has a steady cash market. The Multi-purpose Co-operative Society and the Government extended loans to the needy ryots to invest on these improvements. The cost of land has gone up. People earn more. Three households in the block surveyed have cleared debts which existed prior to 10 years from out of the income of the household (*vide* Table No. XXX). 83 households have acquired new property in the decade; 62 households have invested in Government Prize Bonds; 34 households have invested in new undertakings. So on the whole, there is reason to believe that the prosperity of the village has improved in the last ten years. We also find that this prosperity is shared by all the communities.

TABLE NO. XXX

Prosperity index during the last 10 years

	Block as a whole	Vanniar	Kurumbar	Jangamar	Oddar	Nattu-Gounder	Chakkiliar	Asari	Pillai	Chettiyar	Kusavan	Udayar
1. Number of households which have cleared debts which existed prior to ten years from the income of the household	3	2	..	..	..	..	..	1	..	..	..	..
2. Total extent of debts cleared under item 1 by all the households together	900	700	..	..	..	..	..	200	..	..	..	..
3. No. of households which have, during the last 10 years :												
(a) acquired any property and/or	83	44	7	8	7	7	5	..	1	1	2	1
(b) made any savings in cash and/or Prize bonds	62	38	11	2	3	4	..	..	1	1	1	1
(c) invested capital in any new undertaking or building	34	25	6	2	..	..	..	..	1	..	..	..
except where it is wholly from any debt incurred for the purpose and/or the proceeds of any sale of property.												

CHAPTER V

SOCIAL AND CULTURAL LIFE

Caste force in the village

68. Sri A. Mitra in his book "The Tribes and Castes of West Bengal" has stated that 'it is idle to deny that caste has always been an important factor in the life of the community'. His observation, though intended for the conditions obtaining in West Bengal holds good equally to South India where caste rigidity and caste cohesiveness are perhaps much more marked than in other parts of India. In the 1901 Madras Census Report, it has been stated 'A man's caste affects his life from beginning to end. It frequently determines his occupation and it often fixes his residence for him, most villages being divided into caste quarters'. In the 1911 Census report of Madras, it is stated 'It is possible that the idea of caste has struck its roots into Hindu life as a whole, too deeply for its eradication to be possible or even particularly desirable.' In 1921, Mr. Boag the Superintendent of Census Operations, Madras has observed that 'Caste is still the foundation of the Indian Social fabric.' Subsequent Madras Census reports have not touched on this point, but there is no ground to believe that caste has ceased to be a force in the village life. We have seen in Iswaramoorthipalayam that many issues are decided on caste considerations only. Casteism is not merely confined to making marriage alliances and making social contacts. So far as marriage alliances are concerned no one ever thinks in terms of an inter-caste marriage. No such marriage has taken place in the village. Caste force extends to political, economical and religious activities also. It asserts itself in choosing members to the statutory Panchayat, or in giving loans to the members from the Multi-purpose Co-operative Society, or in celebrating the local Mariamman Car festival. It is a visible force, playing a dominant role in the village life. In so acting, the villagers do not feel guilty about it. They are not allergic to mentioning the caste, as is the case with the town's people. The villagers on the other hand feel that acting on caste considerations is an equitable way of rendering social justice to all. Each community has got its own role to play, and so long as these communities do not aspire to exceed its limitations, harmony prevails. But a hitch occurs, when one tries to dominate the others. It also occurs when people in lower rung of caste precedence come in touch with the modern ideas of social justice.

In Iswaramoorthipalayam the Vanniars belong to a predominant community. They also consider themselves superior in social status to the next immediate larger community of Kurumbars. The Kurumbars, because of their backwardness, and economical weakness, have never tried to dispute the leadership of the Vanniars. The Jangamars, on the other hand, are a little more forward in education and a little assertive in social matters. Some even add the title of Iyen after their names, to show their equality to Brahmins. They do not interdine with the Vanniars. The so called social superiority of the Jangamars irritated the dominant community of Vanniars. This resulted in a clash between the Vanniars and Jangamars. The following extract from the Police records relating to a criminal case in Iswaramoorthipalayam would explain the real trouble between these two groups.

'A' Gounder is the Ur-Gounder of the village. He has the support of his community people—Padayachis (Vanniars) who form the leading community of the village. There are about 300 houses of Padayachis, Jangamars and Kurumbars. They are on a majority in the village. Taking advantage of his position 'A' Gounder tried to impose fines on the people, who do not abide by his orders. About 4 years ago, he cut a teak wood tree from the field of 'N' Pandaram without his permission for the Pillayar temple. On account of it, misunderstanding started between them. 'N' Pandaram is one of the influential persons among Jangamars. Due to this ill feeling, 'A' Gounder stopped the Harijans of Mangalapuram Cheri from serving the Pandaram on a marriage day about two years ago. Like this, Harijans, who are entirely under the control of the Ur-Gounders were prevented on a number of occasions for death ceremonies etc., for many Pandarams. One 'G' Chetti was found hanging from the tamarind tree near the cattle pound on 13-11-53. This was registered as crime No. 213/53 of Namagiripettai Station. Investigation disclosed that it is a case of suicide. The body was also sent for post-mortem examination, which revealed that death was due to asphyxia, as a result of hanging. The deceased was staying with a tea-shop keeper, 'R' Padayachi. 'A' Gounder wanted to get Rs. 200 from "R" Padayachi, threatening that he would entangle him in the case stating that he murdered 'G' Chetti. 'R' Padayachi refused. So he was forced to vacate the tea

shop. It was enquired direct and there was no evidence to show that it was a case of murder.

After that 'A' Gounder ordered that every one living in the field should come to the village. One 'K' Pandaram did not go to the village as ordered. He died in the field hut on 26-12-53. When the Harijans were sent for, 'A' Gounder ordered them not to go as his orders were not obeyed by the deceased and his son. Then he sent for the deceased's sons, 'V' Pandaram and his wife and levied a fine of Rs. 5. The fine was not paid. In spite of the request of the Jangamars, Harijans were not sent. Then they approached the Village Munsiff. The Village Munsiff sent village menial Vettian 'P' to dig the grave. On account of it, 'A' Gounder has got a grudge against the Vettians. There is already enmity between the Ur-Gounder and the Village Munsiff, as he did not get the Village Munsiff post also. The Village Munsiff sent a report against the Ur-Gounder for not reporting a case of accidental death.

The Jangamars found it difficult to manage with out the services of Harijans for marriages and funerals. So they appointed one 'K' of Mangalapuram for them. During Karinal for bull-play the Jangamars wanted this man to play the music for them. Ur-Gounder and his party, headed by 'A' Gounder and others objected to it. As there was likely to be a breach of peace an order under Section 144 Cr.P.C. was issued by the Taluk Magistrate (Executive), Rasipuram, prohibiting the parties from conducting the bull-play. The order was published in the village on 15-1-54. Ur-Gounder's party was expressing in the village that they would conduct the bull-play and defy the order. A telegram was sent to the District Superintendent of Police, Rasipuram and one section of Police Reserve was got and stationed in the village on 16-1-54. The Deputy Superintendent of Police, Rasipuram and the Taluk Magistrate also came to this village. Sri R..............M.L.A., who came at the instance of the Jangamars tried to effect a compromise and failed in his efforts and went away. No bull-play was conducted and there was no trouble.'

The strained relationship between the Vanniars and the Jangamars resulted in the suspension of the car festival for some years. In the Village Panchayat election also, the Jangamars were ignored and no one in that community was elected. But subsequently the trouble was patched up and there is apparent harmony now between these two groups. In 1962, the car festival was celebrated, all communities taking part in it.

Another interesting feature in the trouble between the Vanniars and the Jangamars is that the Kurumbars who hold the Jangamars as their spiritual head failed to take sides partly because of the fear of the dominant Vanniars and partly because of their reverence for Jangamars. The Nattu Gounders who are economically in a stronger position in spite of their numerical smallness, also kept aloof. The Nattu Gounders in fact never mingle themselves in any of the activities of the village. No one of them is a member either in the traditional Panchayat, or in the statutory Panchayat or even in the Multi-purpose Co-operative Society. The Vanniars also see to it that no Nattu Gounder ever finds a place in any of the village institutions. The Nattu Gounders live in farm-houses, and apart from the stimulus they gave to the economic activities of the village, they never participate in any of the village activities.

Caste hierarchy

69. In most other villages in the district, it is usual that each caste has its own caste organisation which controls social discipline among its members. But in Iswaramoorthipalayam, although each caste group has its own headman like Oor Gounder or Karakaran, who maintains discipline among his own community people, the village has a common traditional Panchayat which is different from the Statutory Panchayat. The traditional Panchayat, consisting of five Vanniars, one Kurumbar and one Jangamar, used to sit and dispose of disputes which arise in the village. When there was dispute between the Vanniars and Jangamars, it appeared as though the traditional Panchayat had lost its importance but subsequently when relationships improved the traditional Panchayat became powerful again. It is looked upon as an institution meant for maintaining law and order in the community (*vide* Table No. XXXI). Actually it levies fines and enforces discipline in the village. Recently there was a land dispute between two Vanniars and this resulted in an assault. The traditional Panchayat heard the parties and levied fines on both, Rs. 2.00 and Rs. 3.00. Although the dispute was between two Vanniars, the other caste members in the traditional Panchayat also participated. The fines collected out of such disputes are utilised for expenditure on Mariamman Car festival.

Statutory Panchayat

70. The Panchayat is functioning from 13-5-54. This was affiliated to the Namagiripet Panchayat Union on 21-10-1960. The present members were

TABLE No. XXXI

Caste/Tribe/Community Panchayat—Functions

Community	No. of households	No. according to whom functions of caste/community panchayat are	
		Law and order	Social
(1)	(2)	(3)	(4)
Vanniar	216	45	1
Kurumbar	41	5	..
Jangamar	24	6	..
Oddar	11	1	..
Nattu Gounder	9	1	..
Chakkiliar	8	..	..
Vannan	6	..	..
Asari	6	..	..
Pillai	3	1	..
Chettiar	3	..	..
Kusavan	2	1	..
Udayar	1	..	..
Pandaram	1	..	..
Jogiyar	1	..	..
Total	**332**	**60**	**1**

elected in April 1959. It has 13 members comprising 11 Vanniars, and 2 Kurumbars. The other communities are not represented. As at the time of election there was faction between Vanniars and Jangamars, the latter kept away from competing for membership. Even if they had competed, it is doubtful whether the numerically strong Vanniars would have allowed any Jangamar to become a member. The election of the members was said to be unanimous. The election of the President and Vice-President who are also Vanniars, was also unanimous. In the course of these 9 years since the Panchayat started functioning, it has made itself useful to the villagers by executing a number of developmental works. It maintains one sweeper, who cleans the streets. The developmental works executed by the Panchayat so far are:

Two new drinking water wells

Repair of two old wells

Construction of a building for Recreation Centre

Construction of a school building

Laying of new road for 1½ miles

Construction of drainage to a length of ½ furlong.

It has programmed to do many other works in the next five years. The following is the schematic budget or receipt and expenditure for 1961-62:

Receipts :

	Rs.
Local Cess	500
Stamp duty surcharge	1,112
House tax	300
Other taxes	104
Statutory matching grant from the Government.	300
Non-Statutory grant from the Government	7,230
Village development cess and other miscellaneous items.	1,099
Total	**10,645**

Expenditure :

	Rs.
Establishment charges	340
Street cleaning	480
Sanitation	360
Fairs and Festivals	30
Repairs to wells etc.	200
Tools and equipments	200
Agricultural Development	1,155
Developmental works	6,520
Total	**9,285**

The working of the Panchayat was adjudged as good and it won the first prize in the district for being the best administered Panchayat. As the Panchayat is a

TABLE No. XXXII

Information about main functions of Panchayats

Community	No. of house-holds	No. of house-holds which do not know the existence of the Panchyat	No. of house-holds which tell the period incorrect	No. that could tell the period of existing of Panchayat correctly	No. that could describe the main functions of the panchayat civil duties, village administration, collection of tax
Vanniar	216	7	188	21	6
Kurumbar	41	1	37	3	..
Jangamar	24	..	21	3	2
Oddar	11	2	6	3	..
Nattu Gounder	9	..	9	..	..
Chakkiliar	8	3	4	1	..
Vannan	6	2	4	..	..
Asari	6	..	4	2	1
Pillai	3	..	2	1	1
Chettiar	3	..	3	..	..
Kusavan	2	..	2	..	1
Pandaram	1	..	2	..	..
Udayar	1	..	1	..	..
Jogiyar	1	..	1	..	..
Total	332	15	284	34	11

well-administered one, most of the households are aware of the existence of the Panchayat, although the bulk of them are still not aware of the main function of the Panchayat (*vide* Table No. XXXII).

Multi-purpose Co-operative Society

71. This is functioning from 16-11-58. It has five Directors of which, three are Vanniars, one is a Kurumbar and one a Jangamar. The Society has 435 members, of which about 300 have taken loans from the Society. The number of persons who have obtained loans from the Society community-wise is approximately as follows:

Vanniars	175
Kurumbars	75
Jangamars	40
Others	10

The share-capital of the Society as on 30-6-62 is Rs. 4,770. It has a maximum borrowing capacity of 10 times the share capital. The total amount advanced by the Society to its members as on 30-6-62, was Rs. 41,750. It advances both short-term and medium term loans. All short-term loans bear 6% interest and medium term loans bear 7.20% interest. The Salem Central Co-operative Bank advances to this Society at 5% for short-term loans and at 6% for medium term loans. The recoveries in this Society are generally prompt and it is said there are no over-dues to the Society. The Panchayat Union has come under the Full Finance Scheme and this Society has been chosen as the agency for providing the entire credit needs of the villagers of Iswaramoorthipalayam.

Although the Society bears the name of multi-purpose society, it is seen that the society has not so far engaged itself in any activity other than providing credit to its members. So actually the name of the society is a misnomer. But there is scope for the society engaging itself in other more useful ways, like marketing the produce, procuring seeds, manures, implements etc.

The Panchayat Union

72. Iswaramoorthipalayam Panchayat is included in Namagiripet Panchayat Union which was functioning as a Community Block prior to 2-10-1960. The Panchayat Union assumes a supervisory role over the

functioning of the Village Panchayat. It runs the local elementary school. The developmental works carried on through the agency of the Panchayat were those proposed and financed by the Panchayat Union. The Panchayat Union officials occasionally visit the village in connection with the execution of works but the villagers know about the Panchayat Union mainly because it gives loans for seeds, manures etc. Table No. XXXIII shows that out of 332 households surveyed by us, 31 only were aware of the Panchayat Union and of these only 4 were actually directly benefited from the Panchayat Union by getting loans. Table No. XXXIV shows that 80 households are aware of the functions of the Gramasevak. Of these 27 could describe the functions of the Gramasevak correctly and 44 in a satisfactory manner.

TABLE No. XXXIII

N. E. S. Blocks—Nature of Benefit

Community	No. of households	No. aware of existence of N.E.S. Block	No. benefited by N.E.S. Block	No. benefited in the manner as below	
				loan	Other items
Vanniar	216	19	3	3	..
Kurumbar	41	2	..	..	..
Jangamar	24	5	1	1	..
Oddar	11	1	..	..	..
Nattu Gounder	9	1	..	..	..
Chakkiliar	8	..	..	..	..
Vannan	6	..	..	..	..
Asari	6	1	..	..	..
Chettiar	3	1	..	..	..
Pillai	3	1	..	..	..
Kusavan	2	..	..	..	..
Pandaram	1	..	..	..	..
Udayar	1	..	..	..	..
Jogiyar	1	..	..	..	..
Total	332	31	4	4	..

TABLE No. XXXIV

N. E. S. Blocks—Nature of benefit (Awareness about the functions of Grama Sevak)

Community	No. of Households	No. aware of the functions of Grama Sevak	No. that could describe the functions of Grama Sevak			
			Fully satisfactorily	Satisfactorily	Unsatisfactorily	incorrectly
Vanniar	216	51	18	27	2	..
Kurumbar	41	3	1	2	..	..
Jangamar	24	11	5	5	..	..
Oddar	11	5	1	3	..	..
Nattu Gounder	9	..	..	..	..	..
Chakkiliar	8	1	..	..	..	..
Vannan	6	..	..	..	..	..
Asari	6	3	..	3	..	..
Chettiar	3	2	..	2	..	..
Pillai	3	1	1	..	..	..
Kusavan	2	2	..	2	..	..
Udayar	1	1	1	..	..	..
Pandaram	1	..	..	..	..	..
Jogiyar	1	..	..	..	..	..
Total	332	80	27	44	2	..

General awareness

73. From Table No. XXXV, we find that out of 332 households surveyed by us, only three read Tamil newspapers. The newspapers and magazines read are Swadesamitran, Navamani, Ananda Vikatan etc. The interest of the villagers in party politics is seen only during election. From this table it is seen that no one takes active part in politics. Two are, however, interested in social welfare work.

TABLE No. XXXV

General Awareness

Community	No. of house-holds	No. of Households: Reading daily news paper	Member or members of which work for social uplift	Member or members of which take active part in politics	Member or members of which have joined in co-operative societies
(1)	(2)	(3)	(4)	(5)	(6)
Vanniar	216	..	1	..	96
Kurumbar	41	..	..	..	17
Jangamar	24	1	..	..	19
Oddar	11	..	..	..	6
Nattu Gounder	9	..	..	..	3
Chakkiliar	8	..	..	..	3
Vannan	6	..	..	..	1
Asari	6	..	..	..	..
Chettiar	3	1	..	..	1
Pillai	3	1	1	..	1
Kusavan	2	..	..	..	2
Udayar	1	..	..	..	1
Pandaram	1	..	..	..	..
Jogiyar	1	..	..	..	..
Total	**332**	**3**	**2**	..	**150**

As regards the general awareness of men and things, the position seems to be generally satisfactory. Out of 332 households, heads of 304 households are aware of the district headquarters, 309 the taluk headquarters and 306 the Police Station. As to the awareness of geographical features, as a test they were asked about the river Cauvery which flows in the district. Only 126 know about it (*vide Table* No. XXXVI).

TABLE No. XXXVI

Range of Information

Community	Total No. of house-holds	Number of households heads of which know the name of: District H.Q.	Taluk H.Q.	Panchayat Block H.Q.	Police Station	Name of principal rivers of the district
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Vanniar	216	201	205	93	198	79
Kurumbar	41	39	39	16	39	12
Jangamar	24	22	22	15	23	15
Oddar	11	9	9	7	9	4
Nattu Gounder	9	9	9	4	9	4
Chakkiliar	8	6	6	2	7	..
Vannan	6	3	4	1	4	1
Asari	6	4	4	3	6	3
Chettiar	3	3	3	3	3	3
Pillai	3	3	3	2	3	2
Kusavan	2	2	2	2	2	2
Udayar	1	1	1	..	1	..
Pandaram	1	1	1	1	1	1
Jogiyar	1	1	1	..	1	..
Total	**332**	**304**	**309**	**149**	**306**	**126**

Regarding untouchability laws, only one knows that there is prohibition of untouchability under law (*vide* Table No. XXXVII).

The position is also bad in regard to their awareness of changes that have taken place in the Hindu Laws of Succession and Adoption (*Vide* Table No. XXXVIII). The people still follow the old system of inheriting property solely through the male line.

TABLE No. XXXVII

Awareness of untouchability offences act

Community	Number of persons interviewed	Number of persons aware of prohibition of untouchability under law
1	2	3
Vanniar	216	..
Kurumbar	41	..
Jangamar	24	..
Oddar	11	..
Nattu Gounder	9	..
Chakkiliar (S.C.)	8	..
Vannan	6	..
Asari	6	..
Chettiar	3	..
Pillai	3	1
Kusavan	2	..
Udayar	1	..
Pandaram	1	..
Jogiyar	1	..
Total	332	1

Awareness of Family Planning Methods

74. Out of 332 households surveyed by us in Iswaramoorthipalayam village, only 259 households are qualified to be examined on their views about family planning methods. The data elicited from them have been tabulated in Tables Nos. XXXIX to XLIII. From Table XXXIX, we find that none of the head of households examined is aware that pregnancy can be prevented by deliberate artificial means.

So naturally no one is aware of the existence of any family planning centre. When however they were explained that pregnancy could be prevented by contraceptive methods, 235 households were interested in knowing about them and only 24 were indifferent to them. The percentage of indifferent households is less than 10%. This indifference is not confined to any particular type of households. It is spread over in all types of households irrespective of the fact whether they have sons or not, whether they have daughters or not, and whether their wives are aged or not. But from Table No. XL, we find that indifference decreases with the age of the head of the household. From Table No. XLI, we also find that this indifference is particularly concentrated in the income group of Rs. 26—50. We find that nearly 14.1% of the households in that income group are indifferent. If we go by community, we find that this indifference is particularly marked among Jangamars and

TABLE No. XXXVIII

Awareness of changes in Hindu laws of succession and adoption

Community	Number of persons interviewed	Number aware that there have been changes in Adoption Act	Number that could describe the changes in Hindu Adoption Act correctly	Number aware that there have been changes in Hindu Succession Act	Number that could describe the changes in Hindu Succession Act correctly. (Sons and Daughters equal share)
Vanniar	216	..	..	1	1
Kurumbar	41	..	..	..	..
Jangamar	24	..	..	..	..
Oddar	11	..	..	..	..
Nattu Gounder	9	..	..	..	..
Chakkiliar	8	..	..	..	..
Vannan	6	..	..	..	..
Asari	6	..	..	..	..
Chettiar	3	..	..	..	..
Pillai	3	1	..	1	1
Kusavan	2	..	..	..	..
Udayar	1	..	..	..	..
Pandaram	1	..	..	..	..
Jogiyar	1	..	..	..	..
Total	332	1	..	2	2

TABLE No. XXXIX

Information and attitude towards family planning with reference to number of sons and daughters in households

Community	Number wanting more children									
	More than 3 children		2-3 children		No son		No daughter		No children	
	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage
Vanniar	13	36·11	24	70·59	16	59·26	18	36·73	18	69·23
Kurumbar	3	42·86	3	33·33	2	22·22	3	100	4	100·00
Jangamar	2	28·57	2	33·33	3	75·00	..	..	1	100·00
Oddar	1	100	..	..	..	..	4	80·00	1	50·00
Nattu Gounder	..	..	..	..	..	..	1	33·33	..	..
Chakkiliar	1	100	..	..	2	100	2	66·67	..	..
Vannan	..	..	1	100	..	..	..	..	..	..
Asari	1	100	..	..	..	..	1	100	1	100.00
Pillai	..	..	..	..	..	..	..	..	..	..
Chettiar	..	..	..	..	..	..	..	..	1	100·00
Kusavan	..	..	..	..	2	100	..	..	..	..
Udayar	..	..	..	..	..	..	..	..	..	..
Jogiyar	..	..	..	..	..	..	1	100	..	
Total	**21**	**36·84**	**30**	**55·55**	**25**	**65·79**	**30**	**40·54**	**26**	**72·22**

Community	Number wanting no more children									
	More than 3 children		2-3 children		No son		No daughter		No children	
	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage	Households	Percentage
Vanniar	21	58·33	7	20·59	5	18·52	27	55·11	7	26·92
Kurumbar	4	57·14	3	33·33	..	..	7	77·78	..	..
Jangamar	4	57·14	2	33·33	1	25·00	1	100	..	..
Oddar	..	..	..	..	..	..	..	..	1	50·00
Nattu Gounder	2	100	2	100	..	..	2	66·67	..	..
Chakkiliar	..	..	..	..	..	..	1	33·33	..	..
Vannan	..	..	..	..	1	100	..	..	..	..
Asari	..	..	..	..	..	..	..	..	..	..
Pillai	1	100	..	..	..	..	..	..	1	100
Chettiar	1	100	..	..	..	..	1	100	..	..
Kusavan	..	..	..	..	..	..	..	..	..	..
Udayar	..	..	1	100	..	..	..	..	..	..
Jogiyar	..	..	..	..	..	..	..	..	..	..
Total	**33**	**57·89**	**15**	**27·78**	**7**	**18·42**	**39**	**52·70**	**9**	**25·00**

TABLE No. XXXIX (*Contd.*)

Community	Indifferent									
	More than 3 children		2-3 children		No son		No daughter		No children	
	House-holds	Percent-age	House-holds	Percent-age	House-holds	Percent-age	House-holds	Percent-age	House-holds	Percent-age
Vanniar	2	5·56	3	8·82	6	22·22	4	8·16	1	3·85
Kurumbar	..	..	3	33·33	..	..	..	..	..	..
Jangamar	1	14·29	2	33·33	..	..	..	..	..	..
Oddar	..	..	..	..	..	..	1	20·00	..	..
Nattu Gounder	..	..	..	..	..	..	..	..	..	..
Chakkiliar	..	..	1	100	..	..	..	..	..	..
Vannan	..	..	..	..	..	..	..	..	..	..
Asari	..	..	..	..	..	..	..	..	..	..
Pillai	..	..	..	..	..	..	..	..	..	..
Chettiar	..	..	..	..	..	..	..	..	..	..
Kusavan	..	..	..	..	..	..	..	..	..	..
Udayar	..	..	..	..	..	..	..	..	..	..
Jogiyar	..	..	..	..	..	..	..	..	..	..
Total	3	5·27	9	16·67	6	15·79	5	6·76	1	2·78

Chakkiliars. We also find that no household among Nattu Gounders is indifferent. This community is widely believed to adopt some indigenous method of birth control. Confidential enquiries go to show that one of the methods used is to induce abortion at the earliest stage by placing a dried small-piece of twig of calatropis (Erukkan) inside the private parts.

Leaving aside the indifferent households, we find that among the 54 households having more than 3 children, 33 do not want any more children. But among the 45 households that have one to three children, only 15 do not want any more children. Then in regard to households having no son, no daughter, or no child, the attitude of the people is positively for more children. As between households having no son and those having no daughter, the expression for more children is particularly marked in the former group. A Hindu household in these parts will rather go without a daughter than without a son. In fact in case study No. 1 under Vanniars we saw a case where the head of a household went for another wife as the previous wife did not bear a male child.

As regards the attitude of the heads of the households with reference to their own ages, we find from Table No. XL, that eagerness to have more children varies inversely to the age of the head of the household. That is because the necessity for limitation arises mostly as the head of the household grows older and brings forth more children.

The attitude of the head of the household with reference to the age of the child-bearing women is given in Table No. XLI. We find from this that eagerness to have more children varies inversely with the age of the child-bearing women. This is natural. Table No. XL gives the attitude of the heads of the households with reference to the duration of marriage. Since the desire for limitation increases with the age of the man and woman, it should naturally increase with the duration of marriage. This is clearly borne out by Table No. XLII.

TABLE NO. XL

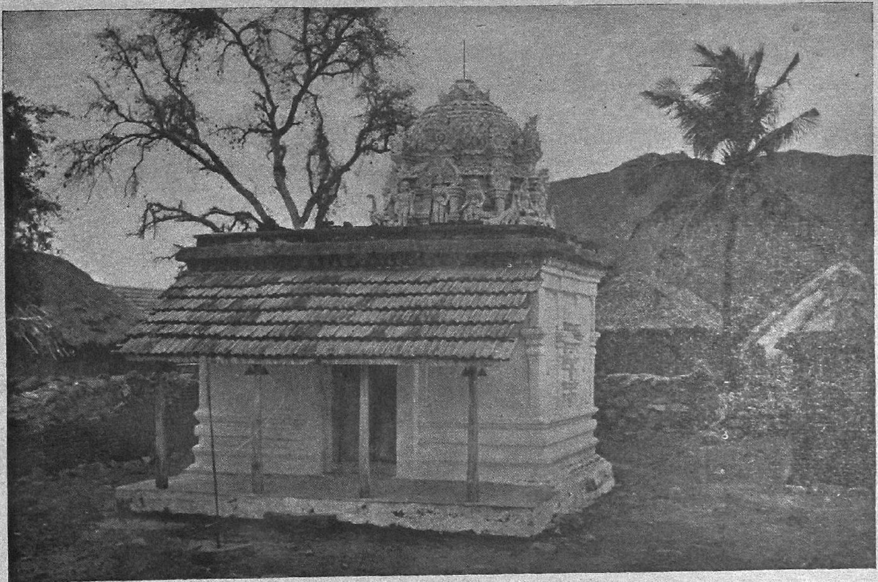
Attitude towards family planning with reference to age of the head of the households

	No. wanting more children, the age of the head of household (Male) being									
	Above 50 years		41-50 years		31-40 years		21-30 years		20 or less years	
	House-holds	Percent-age	House-holds	Percent-age	House-holds	Percent-age	House-holds	Percent-age	House-holds	Percent-age
Vanniar	2	6·67	16	37·21	36	67·92	35	76·10	..	..
Kurumbar	..	..	3	33·33	6	60·00	5	83·33	1	100
Jangamar	2	33·33	1	20·00	2	50·00	3	75·00	..	..
Oddar	..	..	2	66·67	..	..	4	80·00	..	..
Nattu Gounder	..	..	1	20·00	..	..	..	..	..	..
Chakkiliar	..	..	..	..	3	100	2	66·67	..	..
Vannan	..	..	..	..	1	100	..	..	..	..
Asari	..	..	2	100	..	..	1	100	..	..
Pillai	..	..	..	..	..	..	..	..	..	..
Chettiar	..	..	..	..	..	..	1	100	..	..
Kusavan	..	..	..	..	2	100	..	..	..	..
Udayar	..	..	..	..	..	..	..	..	..	..
Jogiyar	..	..	1	100	..	..	..	..	..	..
Total	**4**	**8·33**	**26**	**37·68**	**50**	**66·67**	**51**	**77·27**	**1**	**100**

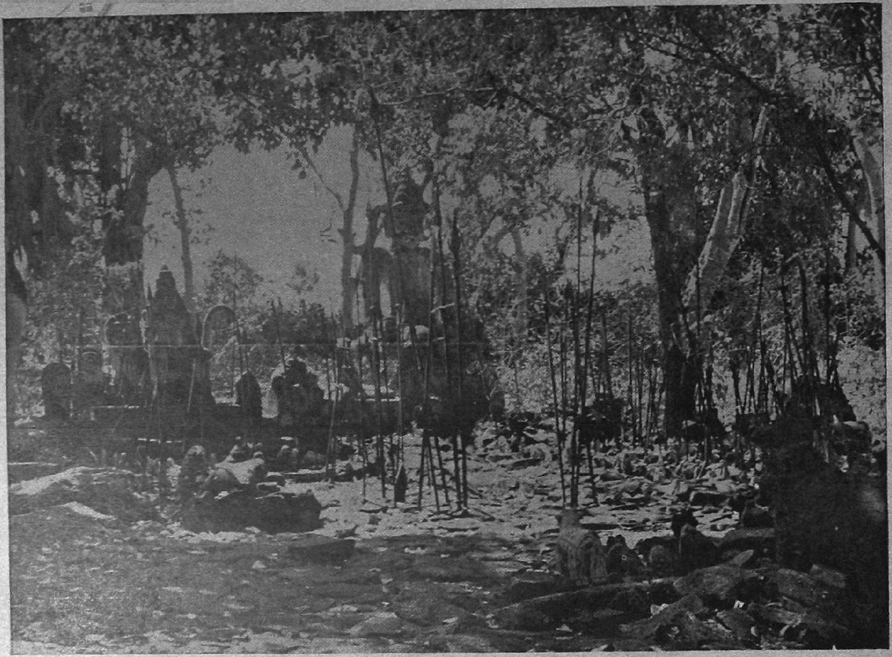
	No. wanting no more children, the age of the head of household (Male) being									
	Above 50 years		41-50 years		31-40 years		21-30 years		20 or less years	
	House-holds	Percent-age	House-holds	Percent-age	House-holds	Percent-age	House-holds	Percent-age	House-holds	Percent-age-
Vanniar	27	90·00	25	58·15	12	22·64	3	6·51	..	..
Kurumbar	6	100	6	66·67	1	10·00	1	16·67	..	..
Jangamar	4	66·67	3	60·00	1	25·00	..	..	..	..
Oddar	..	..	1	33·33	..	..	..	..	..	..
Nattu Gounder	1	100	4	80·00	1	100	..	..	..	..
Chakkiliar	1	100	..	..	..	..	..	..	..	..
Vannan	1	100	..	..	..	..	..	..	..	..
Asari	..	..	..	..	..	..	..	..	..	..
Pillai	1	100	1	100	..	..	..	..	..	..
Chettiar	1	100	..	..	1	100	..	..	..	..
Kusavan	..	..	..	..	..	..	..	..	..	..
Udayar	1	100	..	..	..	..	..	..	..	..
Jogiyar	..	..	..	..	..	..	..	..	..	..
Total	**43**	**89·59**	**40**	**57·97**	**16**	**21·33**	**4**	**6.07**	..	..

	Number indifferent									
	Above 50 years		41-50 years		31-40 years		21-30 years		20 or less years	
	House-holds	Percent-age	House-holds	Percent-age	House-holds	Percent-age	House-holds	Percent-age	House-holds	Percent-age-
Vanniar	1	33·33	2	4·64	5	9·44	8	17·39	..	..
Kurumbar	..	..	..	..	3	30·00	..	..	..	..
Jangamar	..	..	..	20·00	1	25·00	1	75·00	..	..
Oddar	..	..	..	..	..	..	1	20·00	..	..
Nattu Gounder	..	..	..	..	..	..	..	..	..	..
Chakkiliar	..	..	..	..	..	..	1	33·33	..	..
Vannan	..	..	..	..	..	..	..	..	..	..
Asari	..	..	..	..	..	..	..	..	..	..
Pillai	..	..	..	..	..	..	..	..	..	..
Chettiar	..	..	..	..	..	..	..	..	..	..
Kusavan	..	..	..	..	..	..	..	..	..	..
Udayar	..	..	..	..	..	..	..	..	..	..
Jogiyar	..	..	..	..	..	..	..	..	..	..
Total	**1**	**2·08**	**3**	**4·35**	**9**	**12·00**	**11**	**16·66**	..	..

Mariamman Temple



The Subramania Temple



Muniappan Temple

TABLE No. XLI

Attitude towards Family Planning with reference to age of the child bearing women

Community	No. wanting more children, the age of the child bearing women being: Above 40 years		36-40 years		31-35 years		26-30 years		21-25 years		16-20 years		Less than 16 years	
	House-holds	Perce-ntage	House-holds	Perce-ntage	House-holds	Perce-ntage	House-holds	Perce-ntage	House-holds	Perce-ntage	House-holds	Perce-ntage	House-holds	Perce-ntages
Vanniar	7	16·28	10	47·62	8	36·36	25	73·53	20	66·67	19	86·36	..	..
Kurumbar	1	10·00	1	33·33	2	50·00	4	66·67	2	66·67	5	83·33	..	..
Jangamar	1	16·67	1	50·00	1	33·33	2	66·67	3	75·00	..	..	..	..
Oddar	..	..	1	50·00	1	100·00	..	..	3	100·00	1	50·00	..	..
Nattu Gounder	..	..	..	..	1	50·00	..	..	..	..	..	..	..	..
Chakkiliar	..	..	..	..	1	100·00	2	100·00	1	100·00	1	50·00	..	..
Vannan	..	..	..	..	..	..	..	..	1	100·00	..	..	..	..
Asari	..	..	..	..	1	100·00	1	100·00	1	100·00	..	..	..	..
Pillai	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Chettiar	..	..	..	..	..	..	1	100·00	..	..	..	..	..	..
Kusavan	..	..	..	..	1	100·00	..	..	1	100·00	..	..	..	..
Udayar	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Jogiyar	..	..	1	100·00	..	..	..	..	..	..	..	..	..	..
Total	**9**	**14·06**	**14**	**14·17**	**16**	**44·44**	**35**	**72·91**	**32**	**72·73**	**26**	**78·79**	..	..

Community	No. wanting no more children, the age of the child bearing women being: Above 40 years		36-40 years		31-35 years		26-30 years		21-25 years		16-20 years		Less than 16 years	
	House-holds	Perce-ntage	House-holds	Perce-ntage	House-holds	Perce-ntage	House-holds	Perce-ntage	House-holds	Perce-ntage	House-holds	Perce-ntage	House-holds	Perce-ntage
Vanniar	34	79·07	10	47·62	14	63·64	6	17·65	3	10·00	..	..	..	..
Kurumbar	9	90·00	2	66·67	2	50·00	..	..	..	..	1	16·67	..	..
Jangamar	5	83·33	..	..	2	66·67	1	33·33	..	..	..	..	..	..
Oddar	..	..	1	50·00	..	..	..	..	..	..	..	..	..	..
Nattu Gounder	1	100·00	3	100·00	1	50·00	1	100·00	..	..	..	..	..	..
Chakkiliar	1	100·00	..	..	..	..	..	..	..	..	..	..	..	..
Vannan	1	100·00	..	..	..	..	..	..	..	..	..	..	..	..
Asari	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Pillai	1	100·00	1	100·00	..	..	..	..	..	..	..	..	..	..
Chettiar	1	100.00	..	..	1	100·00	..	..	..	..	..	..	..	..
Kusavan	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Udayar	..	..	1	100·00	..	..	..	..	..	..	..	..	..	..
Jogiyar	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	**53**	**82·81**	**18**	**52·94**	**20**	**55·56**	**8**	**16·67**	**3**	**6·82**	**1**	**3·03**	..	..

10—2 Census/Mad/64.

TABLE No. XLI (*Contd.*)

Community	Indifferent													
	Above 40 years		36-40 years		31-35 years		26-30 years		21-25 years		16-20 years		Less than 16 year	
	House-holds	Percent-age	House-holds	Percent-age	House-holds	Percent age	House-holds	Percent-age	House-holds	Percent-age	House-holds	Percent-age	House-holds	Percen-tage
Vanniar	2	4·65	1	4·76	..	..	3	8·82	7	23·33	3	..	13·64	..
Kurumbar	..	..	..	..	..	..	2	33·33	1	33·35	..	..	..	..
Jangamar	..	..	1	50·00	..	..	...	..	1	25·00	1	100	..	..
Oddar	..	..	..	..	..	..	..	..	..	..	1	50·00	..	..
Nattu Gounder	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Chakkiliar	..	..	..	..	..	..	..	..	..	..	1	50·00	..	..
Vannan	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Asari	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Pillai	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Chettiar	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kusavan	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Udayar	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Jogiyar	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	**2**	**3·13**	**2**	**5·89**	..	..	**5**	**10·42**	**9**	**20·45**	**6**	**18·18**	..	..

TABLE No. XLII

Attitude towards Family Planning with reference to duration of marriage

Community	No. wanting more children, duration of marriage being									
	Over 20 years		16-20 years		11-15 years		6-10 years		5 or less years	
	House-holds	Percent-age	House-holds	Percent-age	House-holds	Percent-age	House-holds	Percent-age	House-holds	Percent-age
Vanniar	16	23·19	11	50·00	25	73·53	19	73·08	18	85·71
Kurumbar	2	15·38	2	40·00	2	66·67	5	83·33	4	80·00
Jangamar	3	33·33	1	33·33	1	50·00	2	66·67	1	50·00
Oddar	1	50·00	1	100.00	1	100·00	2	100·00	1	50·00
Nattu Gounder	..	..	1	33·33	..	..	..	..	..	..
Chakkiliar	2	66·67	..	..	1	100·00	1	100·00	1	50·00
Vannan	..	..	..	..	..	..	1	100·00	..	..
Asari	..	..	1	100·00	1	100·00	1	100·00	..	..
Pillai	..	..	..	..	..	..	..	..	..	..
Chettiar	..	..	..	..	..	..	..	..	1	100·00
Kusavan	..	..	1	100·00	..	..	1	100·00	..	..
Udayar	..	..	..	..	..	..	...	..	..	..
Jogiyar	..	..	1	100·00	..	..	..	..	..	..
Total	**24**	**23·08**	**19**	**51·35**	**31**	**70·46**	**32**	**78·15**	**26**	**78·79**

TABLE No. XLII [*Contd.*]

Community	No. wanting no more children, duration of marriage being									
	Over 20 years		16-20 years		11-15 years		6-10 years		5 or less years	
	House-holds.	Percen-tage	House-holds	Percen-tage	House-holds	Percen-tage	House-holds	Percen-tage	House-holds	Percen-tage
Vanniar	49	71·01	10	45·45	5	14·71	3	11·54	..	..
Kurumbar	11.	84·62	2	40·00	..	..	..	..	1	20·00
Jangamar	5	66·67	1	33·33	1	33·33	1	50·00	..	..
Oddar	1	50·00	..	..	..	..	..	..	..	..
Nattu Gounder	3	100	2	66·67	1	100.00	..	..	..	..
Chakkiliar	1	33·33	..	..	..	..	..	..	..	..
Vannan	1	33·33	..	..	..	..	..	..	..	..
Asari	..	..	..	..	..	..	..	..	..	..
Pillai	2	100.00	..	..	..	..	..	..	..	..
Chettiar	1	100.00	..	..	1	100.00	..	..	..	..
Kusavan	..	..	..	..	..	..	..	..	..	..
Udayar	1	100.00	..	..	..	..	..	..	..	..
Jogiyar	..	..	..	..	..	..	..	..	..	..
Total	**76**	**73.08**	**15**	**40.54**	**8**	**18.18**	**4**	**7.32**	**1**	**3.03**

Community	Indifferent									
	Over 20 years		16-20 years		11-15 years		6-10 years		5 or less years	
	House-holds	Percen-tage	House-holds	Percen-tage	House-holds	Percen-tage	House-holds	Percen-tage	House-holds	Percen-tage
Vanniar	4	5·80	1	4·55	4	11·76	4	15·38	3	14·29
Kurumbar	..	..	1	20·00	1	33·33	1	16·67	..	..
Jangamar	..	..	1	33·33	..	..	1	33·33	1	50·00
Oddar	..	..	..	..	..	..	..	..	1	50·00
Nattu Gounder	..	..	..	..	..	..	..	..	..	..
Chakkiliar	..	..	..	..	..	..	..	..	1	50·00
Vannan	..	..	..	..	..	..	..	..	..	..
Asari	..	..	..	..	..	..	..	..	..	..
Pillai	..	..	..	..	..	..	..	..	..	..
Chettiar	..	..	..	..	..	..	..	..	..	..
Kusavan	..	..	..	..	..	..	..	..	..	..
Udayar	..	..	..	..	..	..	..	..	..	..
Jogiyar	..	..	..	..	..	..	..	..	..	..
Total	**4**	**3.84**	**3**	**8.11**	**5**	**11.36**	**6**	**14.63**	**6**	**18.18**

Lastly, the attitude to family planning with reference to the monthly income of the household, is tabulated in Table XLIII. We find that the eagerness for limitation increases as the income of the household decreases.

TABLE No. XLIII

Attitude towards Family Planning with reference to monthly income

No. wanting more children, having monthly income of

Community	Rs. 101 & above		Rs. 76-100		Rs. 51-75		Rs. 26-50		Rs. 25 or less	
	House-holds	Percen-tage	House-holds	Percen-tage	House-holds	Percen-tage	House-holds	Percen-tage	House-holds	Percen-tage
Vanniar	1	20.00	9	60.00	10	41.67	57	50.89	12	75.00
Kurumbar	..	..	1	20.00	..	..	13	56.53	1	100.00
Jangamar	1	50.00	1	25.00	3	75.00	2	28.57	1	50.00
Oddar	..	..	2	100.00	..	..	2	100.00	2	100.00
Nattu Gounder	..	..	..	..	1	50.00	..	..	..	..
Chakkiliar	..	..	..	..	3	100.00	1	33.33	1	100.00
Vannan	..	..	..	..	..	..	..	..	1	100.00
Asari	..	..	..	..	..	..	3	100.00	..	..
Pillai	..	..	..	..	..	..	..	..	..	..
Chettiar	..	..	..	..	..	..	1	50.00	..	..
Kusavan	..	..	..	..	1	100.00	1	100.00	..	..
Udayar	..	..	..	..	..	..	..	..	..	..
Jogiyar	:	..	..	..	..	..	..	..	1	100.00
Total	**2**	**20.00**	**13**	**43.33**	**18**	**46.11**	**80**	**51.28**	**19**	**79.17**

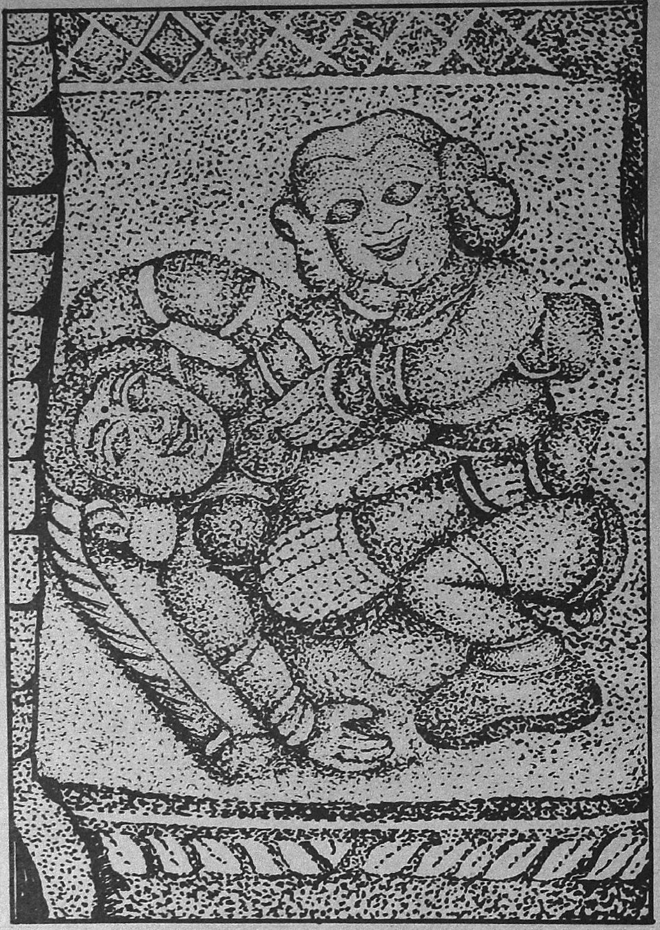
No. wanting no more children, having monthly income of

Community	Rs. 101 & above		Rs. 76-100		Rs. 51-75		Rs. 26-50		Rs. 25 or less	
	House-holds	Percen-tage	House-holds	Percen-tage	House-holds	Percen-tage	House-holds	Percen-tage	House-holds	Percen-tage
Vanniar	4	80.00	5	33.33	14	58.33	40	35.72	4	25.00
Kurumbar	..	..	4	80.00	3	100.00	7	30.43	..	..
Jangamar	1	50.00	3	75.00	1	25.00	2	28.57	1	50.00
Oddar	..	..	..	..	1	50.00	..	..	..	..
Nattu Gounder	2	100.00	2	100.00	1	50.00	1	100.03	..	..
Chakkiliar	..	..	..	..	..	..	1	33.33	..	..
Vannan	..	..	..	..	..	..	1	100.00	..	..
Asari	..	..	..	..	..	..	..	..	..	..
Pillai	1	100.00	..	..	..	..	1	100.00	..	..
Chettiar	..	..	1	100.00	..	..	1	26.50	..	..
Kusavan	..	..	..	..	..	..	..	..	..	..
Udayar	...	..	1	100.00	..	..	..	..	..	..
Jogiyar	..	..	..	..	..	..	..	..	..	..
Total	**8**	**80.00**	**16**	**53.33**	**20**	**51.33**	**54**	**34.61**	**5**	**20.83**

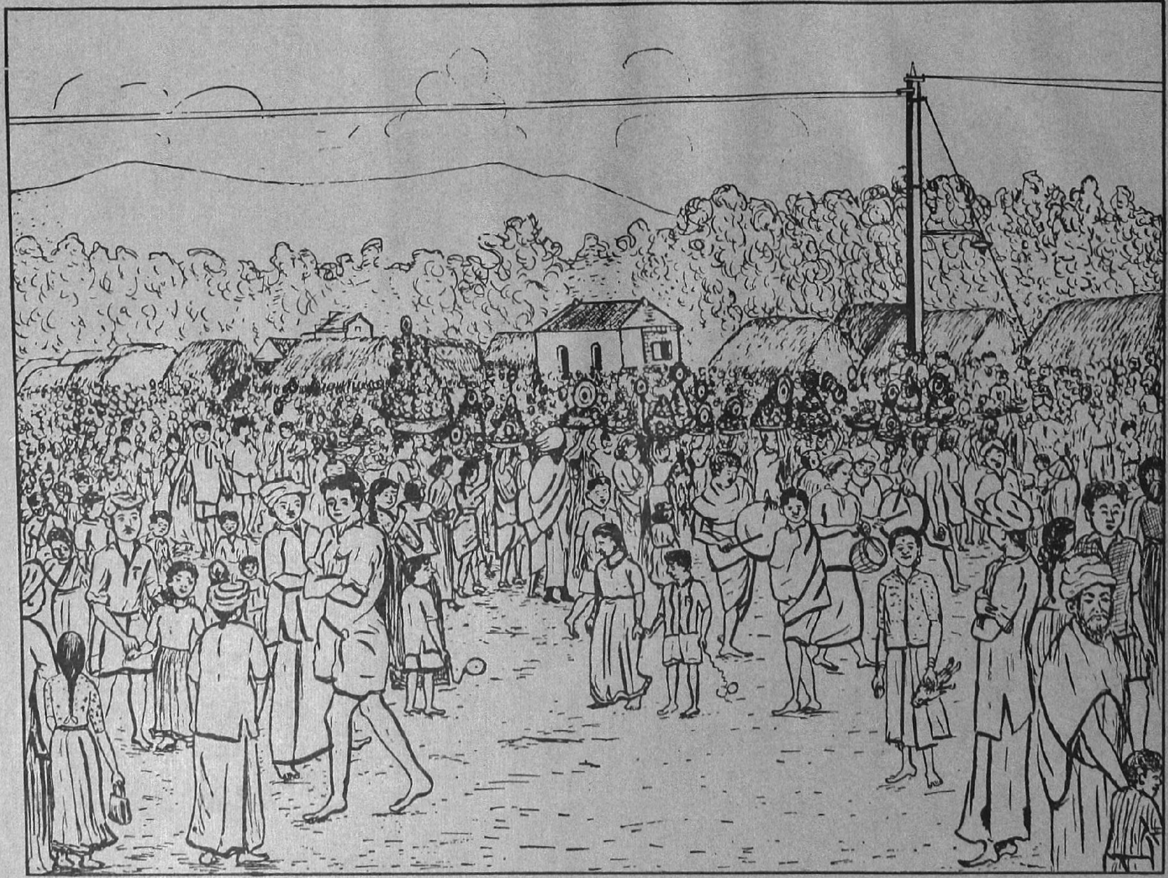
Indifferent

Community	Rs. 101 & above		Rs. 76-100		Rs. 51-75		Rs. 26-50		Rs. 25 or less	
	House-holds	Percen-tage	House-holds	Percen-tage	House holds-	Percen-tage	House-holds	Percen-tage	House-holds	Percen-tage
Vanniar	..	..	1	6.67	..	..	15	13.39	..	..
Kurumbar	..	..	..	..	..	..	3	13.04	..	..
Jangamar	..	..	..	..	..	..	3	42.86	..	..
Oddar	..	..	..	..	1	50.00	..	..	..	..
Nattu Gounder	..	..	..	..	..	..	..	..	..	..
Chakkiliar	..	..	..	..	..	..	..	..	..	..
Vannan	..	..	..	..	..	..	1	33.33	..	..
Asari	..	..	..	..	..	..	..	..	..	..
Pillai	..	..	..	..	..	..	..	..	..	..
Chettiar	..	..	..	..	..	..	..	..	..	..
Kusavan	..	..	..	..	..	..	..	..	..	..
Udayar	..	..	..	..	..	..	..	..	..	..
yar	..	..	..	..	..	..	..	..	..	..
Total	..	—	**1**	**3.34**	**1**	**2.56**	**22**	**14.11**	..	..

A wooden carving on a temple car



Another wooden carving in the temple car



A procession carrying Mavilakku during the Mariamman festival

So on the whole we find that the attitudes expressed are generally favourable to the advocacy of family planning methods.

Religious activities

74. All the households in Iswaramoorthipalayam belong to Hinduism. The Hinduism that is practised here should be considered as a blend of the Brahminical cult necessitating, the worship of Siva and Vishnu and the cult of the Grama Devatas, or village deities, comprising Mariamman, Muniappan, Kaliamma, Pudavakkaria etc. The Jangamars combine these with that of their own, *viz.*, Vira Saivite cult, the importance of which lies in the worship of the Lingam. Actually they are expected to wear a small replica of the Lingam on their persons, though in practice they wear it only on ceremonial occasions. The Vanniars in the last century came largely under the influence of the Brahmins and though their reverence for Mariamman has not diminished, they also took to worship of Siva, Vishnu and Subramanya. At present there is no temple in the village for Siva and Vishnu. The one temple for Iswara (Siva) on the hillock is completely in ruins. But Subramanya has a temple which is largely patronized by the Vanniars.

For all the castes, Mariamman is the most important deity in the village. It receives a festival once in two or three years in the month of Masi or Chitrai. All the caste people except the Nattu Gounders take part in it. The Nattu Gounders do not take part in the local Mariamman festival, not because they do not have reverence for Mariamman but because they are not associated with the management of the celebrations.

The elders of the village traditional Panchayat decide the festival. A month before the festival, collections in the village are undertaken. The collections may amount to about Rs. 500. The initiation of the festival takes place on a Tuesday by fetching the flowers of Alari and offering it to the deity. On the next Tuesday, a three pronged branch of Margosa is brought and ceremoniously planted in front of the temple. This ceremony is called the planting of the Kambam. On this Kambam a mud vessel containing fire is placed and the fire is kept burning till the celebrations are over. After 'Kambam' is planted no one in the village should leave the village till the final day of the festival. On each day the villagers gather in the evening and the men dance round the 'Kambam', to the accompaniment of drums played by Parayars. This goes on for a week. On the next Tuesday the villagers cook Pongal in the temple premises. On Wednesday the chariot is dragged round the streets. While dragging, the neck of a small live lamb is placed under the wheel and killed as a sacrifice. This is done at every street corner. The lambs so sacrificed are given free to the dhobies as a reward for decorating the chariot. On Thursday about 10 to 15 menfolk pierce their skin with needles and sharpened skewers and go round the streets in a procession. The women take 'Mavilakku' and offer it to the deity. 'Mavilakku' is a ball of sweetened corn flour with a wick burning at the top with the aid of ghee. Each woman will carry a plate containing two 'Mavilakkus' which are decorated with flowers of Alari tree. On that night the deity is taken round the streets in a decorated palanquin. Fire works are displayed on that occasion. On Friday, the celebrations come to a close. The Kambam, planted before the temple is uprooted, taken ceremoniously round the streets and finally dropped in a well. During this procession, the villagers spill coloured turmeric water on each other. During the festival week, a large number of pedlers of fancy goods and glittering cheap ornaments visit the village and sell their wares. For children, the merry-go-round ply busily. The festival on the whole is celebrated more for fun than for any religious significance.

The festival for Muniappan is not so elaborate. It is usually a one-day affair, in which Pongal is cooked and animal sacrifices made. This festival usually precedes the Mariamman festival. In the month of Thai (January) the Oddars celebrate their Kaliamman festival for which, the Oddars from neighbouring villages congregate. For this festival also animal sacrifices are offered.

Apart from the annual festivals of the local deities the villagers celebrate, Deepavali, Thai Pongal, Tamil New Year's Day etc. Of these the Thai Pongal is the most popular festival lasting over 3 days. On the last day there will be bull-fight. The Nattu Gounders attach importance to the Eighteenth of Adi festival on which day newly-married daughter and son-in-law are invited and new clothes presented.

CHAPTER VI

CONCLUSION

75. The village of Iswaramoorthipalayam is in a state of transition from subsistence cultivation to intensive cultivation. More and more wells are being dug and utilized for irrigating the crops. More and more electric and oil-engine pump-sets are being erected to lift water. The acreage under cash-crops is also steadily increasing. People borrow mainly for investing on such improvement of land. Though there is too much dependency on land, with 85.6% of the households engaged in it, no occupational mobility from agriculture is noticed. The local villagers have seen how the lands can be made to yield better by more toil, more effort, more investment and better agricultural practices. This change was brought about by a few Nattu Gounders who had come over to this village to settle in some farms. The limited intrusion of outsiders has acted as a fillip for increased local activity. The Panchayat and the Co-operative Society have helped the people in many ways. The traditional caste Panchayat which still functions in this village, guides and controls the conduct of the people in social matters. There was an occasion when this traditional institution was under threat. That was when one dominant community tried to impose its will on a minority community. But luckily wiser counsels prevailed. Though in educational and economic matters much remains to be achieved, a proper start has been made.

APPENDIX I

Case studies of individuals in various communities

VANNIARS

Case Study No. 1

L..............*Gounder*: Age about 55 years—first marriage at 20—His first wife had not then attained puberty when he married her. He lived with her for three years and then she died during a child birth—Married for a second time—four daughters born—As there was no male child, he married a third wife—Four daughters and two sons were born to this wife. The four daughters of the second wife and three daughters of the third wife have already been married—Both wives are living together now—Sometimes they live separately—When his father died he bequeathed nine acres of dry land and a house—Later he acquired 8 acres in bits and sunk three wells—One of the wells is fitted with oil engine—Has leased out 1½ acres and is cultivating the rest himself—He got 15 acres through his third wife—Present debts Rs. 1,200—These are from the Government and from the Credit Society.

Case Study No. 2

A................Padayachi: Age 60 years—Married when quite young—Three sons and three daughters were born, but two sons died—Three daughters have now been married—His son's marriage cost him Rs. 1,000. As ancestral property, he got 1.80 acres—He sold it and acquired another three acres—He sunk a well in it and converted it into a garden land—Fitted it with an electric pump-set—Borrowed Rs. 1,500 from the Society for installing a pump-set. He is now cultivating half of this land with Tapioca and half with paddy.

Case Study No. 3

K................Padayachi: Age 50 years—married once only—Age at marriage 21—5 sons were born to him—He got two acres of land by way of ancestral property—In addition he purchased 5 acres from out of his earnings—He sunk a well in the land and started garden cultivation—The lands have now been partitioned between himself and his sons—But the oil-engine pump-set fitted to the well is held common—Tapioca is being raised in the land.

KURUMBARS

Case Study No. 4

N................*Gounder*: Age 65—First marriage at 25—Wife distantly related—One son and one daughter were born—Both have been married—Wife died after living with him for 15 years—Married for a second time his maternal uncle's daughter—Age of the second wife was 16 at marriage—Two daughters were born—He divorced her after living with her for 10 years—Cause of divorce she had liaison with an Asari—She is said to have even attempted to poison him—The Asari after living with her for some years had deserted her—She is not living separately though she is now on speaking terms with her former husband—Got two acres by way of ancestral property—He neither enlarged it nor sold it away—His first wife's son is now cultivating the land—His son gives him maintenance—This is supplemented by his own cottage industry of twisting hemp fibre into coir—The earnings in this cottage industry is negligible being Rs. 5 per mensem.

JANGAMARS

Case Study No. 5

A................Pandaram: Age 37—age at marriage 25—Wife distantly related—Age of wife at marriage 14—She attained puberty only after marriage—4 daughters born, two died and two are surviving. His father left him 1½ acres of dry land—He sunk a well at a cost of Rs. 1,000 and sold it away for Rs. 3,000. Purchased another piece of land measuring 2 acres at Kirapatti for Rs. 2,000—Sunk a well in it and then sold it for Rs. 3,000—Purchased another plot of land measuring 1¼ acres and sunk a well in it and sold it away for Rs. 3,000—Purchased another land for Rs. 2,100, sunk a well in it and is cultivating it now—Extent of indebtedness Rs. 100.

NATTU GOUNDERS

Case Study No. 6

A.............Gounder: Age 44—Said to be the first Nattu Gounder who had come over to this vil-

lage fourteen years back from Vellalapatti in Rasipuram taluk—He purchased 12 acres of land for Rs. 6,000 dug a well in it and started doing garden cultivation—installed an oil engine six years back and has also fitted an electric pump-set—First he raised paddy in the irrigated lands but has now switched over to tapioca—His daughter's marriage recently cost him Rs. 5,000 out of which he gave a sum of Rs. 1,000 as dowry—He had also to give 30 sovereigns of jewels—Age of daughter at marriage 22—The marriage was conducted in the bride's residence.

Case Study No. 7

R....................Gounder: Came to this village from Thoppampatti ten years back—purchased 6 acres of land in the first instance and another five acres after three years—Dug one well which irrigates six acres—Raised paddy and tobacco—The well is now fitted with an oil engine and the second well dug later is fitted with an electric pump-set.

JOGI

Case Study No. 8

M.........Age 45—Age at marriage 25—First wife ran away after living with him for six years—The bride-price paid by him for the first wife was Rs. 20 recovered it later when she ran away—The second wife is the widow of his elder brother. Not legally married—She had one son by his brother—He is now engaged in rearing pigs and in collecting the pig castings—For the right of collecting pig castings in the village, he has to give away a pig to the villagers once in a year—He is also engaged in vending cheap cosmetics and toilets in shandies (weekly markets).

APPENDIX II

CENSUS 1961-SOCIO ECONOMIC SURVEY

Household Schedule

Name of village.

House number.......Serial number.

1. Person or persons interviewed:

2. (*a*) Name of the head of household:

(*b*) Sex

(*c*) Age

3. Statement: (*See* page No. 72)

A. Duration of Residence

4. (*a*) For how many generations, counting from head of the household backwards, has the household been residing in this village?

(*b*) If the head of household has migrated to this village, together with the household, where was his ancestral home?

(Specify taluk, district and State).

B. Religion

5. (*a*) Religion:

(*b*) Sect:

(*c*) Tribe or Caste:

(*d*) Sub-tribe or sub-caste:

6. (*a*) Is there a deity or object of worship or a sacred plant in the house? (Answer Yes/No).

(*b*) If 'Yes', where is the deity or object of worship located in the house?

(*c*) What is the name of the deity or object of worship or sacred plant and what is the form of worship?

(*d*) Other than this, what is the principal deity of the household?

7. Do you know that untouchability in any form has been prohibited under Law? (Answer Yes/No).

C. Marriage

8. (*a*) (1) Has any marriage in contravention of caste or tribal law taken place in this household? (Answer Yes/No).

(2) If such a marriage has taken place, give details about the marriage.

(*b*) With what castes or tribes other than the caste or tribe of the household is marriage

(1) Permissible.

(2) Desirable.

(*c*) Was dowry given on the occasion of the marriage of the son? (Answer Yes/No. If 'Yes', mention amount—cash and kind).

(*d*) Was dowry given on the occasion of the marriage of the daughter? (Answer Yes/No. If 'Yes' mention amount.)

(*e*) Are you aware of the fact that the taking of dowry has been prohibited according to a recent piece of legislation?

9. Have you any objection to contract marriages for persons of your household with persons of same social and economic status as yours but belonging to the following communities? [mark with a (V) the names of the communities against which you have no objection] (communities to be listed in the village):

D. Inheritance

10. (*a*) Do you know that there have been changes in recent years in Hindu Adoption Act? (Answer Yes/No.)

(*b*) If yes, what do you think are the salient features of recent changes? (List of salient features to be prepared.)

STATEMENT

Name	Relationship to head of household	Religion	Sex	Age	Marital status	Age at marriage	Literacy	Primary occupation	Monthly income	Secondary occupation	Monthly income	Tertiary occupation/monthly income	Activity if not working	Is the occupation traditional or not?

11. (*a*) Do you think that there have been changes in recent years in Hindu Succession Act? (Answer Yes/No.)

(*b*) If yes, what do you think are the salient features of such changes? (List of salient features to be prepared.)

12. (*a*) What relatives, including male members and widows and daughters, married and unmarried, inherit property on the death of a married male person belonging to the same caste as your household?

(*b*) What is the share of each such member?

13. Are you in favour of inheritance of property by daughters equally with sons?

E. Property

Land

14. If the household possesses land fill up the following:

(*a*) (1) Own lands.

(2) Land held direct from Government under tenure less substantial than ownership.

(3) Land held from private persons or institutions.

(4) Land given out to private persons or institutions.

(5) Land held on lease.

(6) Others.
Total ...

(*b*) Total area under cultivation:

(*c*) Area comprising homestead:

(*d*) Name of crop.

Quantity obtained last year

Quantity consumed.

Quantity sold.

(i) Paddy
(ii) Wheat
(iii) Cholam, Ragi, Cumbu
(iv) Pulses including gram
(v) Sugarcane
(vi) Barley
(vii) Vegetable
(viii) Jute
(ix) Chillies
(x) Tobacco
(xi) Oilseeds
(xii) Cotton
(xiii) Ginger
(xiv) Fodder or bamboo or cane
(xv) Fruits
(xvi) Other agricultural crops (Maize, Jowar, Bajra, etc.).

(*e*) What is the organic manure used?

(*f*) Do you use chemical fertilisers?

(*g*) Do you use any new agricultural implement which has been taught to you for the first time in the last five years?

(*h*) Do you borrow agricultural implements from others at the time of cultivation?

(*i*) Do you take help of neighbours at the time of sowing or harvesting?

(*j*) Do you assist your neighbours and receive help at the time of cultivation in the shape of manual labour?

15. How much did your father own at the time of his death?

(*a*) Land in acres.

(*b*) Houses and other property.

16. (*a*) Do you own any cattle or poultry? give numbers.

(i) Milch cattle.

(ii) Draught bullock.

(iii) Cows, goats, sheep, pigs, duck/gheese fowl, and buffaloes.

(*b*) How much milk or milk products do you sell?

17. *Fishery*—

(*a*) Does the household own any tank?

(*b*) If fish is reared, was any quantity sold last year? (Answer Yes/No. If 'yes', mention quantity.)

F. Industry

18. Do you conduct any industry? If yes, is it traditional?

(a) What are the products? Quantity produced and quantity sold last year.

(b) Which of them do you sell to neighbours or in the market?

(c) Have you taken up this industry for the first time in the course of the last five years?

(d) Have you adopted any new tools or instruments for running this industry? If so, name the details of the tools and instruments.

19. Name the art or craft in which you have earned proficiency.

20. When and how did you learn the art or craft concerned?

(a) Do you consider further training necessary? (Answer Yes/No.)

(b) If Yes, describe the type of training you desire.

21. (a) What was your father's occupation?

(b) If you have changed your father's occupation, why have you done so?

(c) Were you forced for lack of choice into this occupation? (Answer Yes/No.)

22. (a) Have you yourself changed your occupation from another kind to this one? (Answer Yes/No.)

(b) If yes, explain why you have changed your own occupation?

(c) Are you content with the present occupation?

(d) If not, what other work you are doing?

23. (a) Are you content with the present occupation? (Answer Yes/No.)

(b) If 'No', what other work you are doing?

24. What kind of work would you like your son to do?

25. (a) If you are engaged in trade or business, mention the commodities dealt in.

(b) How do you get your finance?

(c) What is your approximate profit?

G. Indebtedness

26. If head of household is in debt—

(a) Mention amount of debt outstanding.

(b) Is the household in debt? If 'Yes', fill up the following:

(a) *Cause*— *Amount.*

Rs. nP.

1. Purchase of land.
2. House construction or repairs to existing building.
3. Marriages.
4. Funerals.
5. To give dowry.
6. To clear outstanding debts.
7. Sickness.
8. Confinement.
9. Family day-to-day expenses.
10. Household cultivation.
11. Industry run by household.
12. Business run by household.
13. Festivals.
14. Others.

(b) *Source of debt— Amount. Rate of interest.*

1. Relatives.
2. Friends or neighbours.
3. Village money-lenders.
4. Professional money-lenders from outside.
5. Government institutions.
6. Co-operative Credit Societies.
7. Land Mortgage Banks.
8. Other Co-operative Societies.
9. Others (Specify).

H. Education

27. (a) How much did you spend last year on the education of your children?

(b) Does any member of the household regularly read a newspaper or listen to news broadcast?

I. Community

28. (*a*) Does the head of the household know head-quarter of district, taluk, panchayat union council and block development office, location of the Police station under the jurisdiction of which the village is.

(*b*) Does the head of the household know the names of the principal rivers flowing through the district?

Applicable to Zamin villagers and those recently Settled

29. (*a*) Do you think that abolition of zamindari and intermediary rights has resulted in any good to you? (Answer Yes/No)

(*b*) If yes, indicate how you have benefited.

(*c*) If no, why have you not been benefited?

30. (*a*) Have you benefited from any scheme of land reclamation or land development or any other form of Land Reform? (Answer Yes/No)

(*b*) If yes, explain how have you benefited.

31. (*a*) Is there a Co-operative Society in your village? If yes, how many are there? If no, do you desire to have one?

(*b*) If yes, are you a member? (Give the name of the society or societies)

(*c*) If no, why are you not a member?

32. (*a*) Is your village covered by the Community Development Project?

(*b*) Do you know what are the functions of Gram Sevak? (Answer Yes/No)

(*c*) If yes, describe his functions.

33. (*a*) Have you benefited from the Block Development Office? (Answer Yes/No)

(*b*) If yes, how have you benefited?

34. (*a*) Is there a panchayat in your village? (Answer Yes/No)

(*b*) If yes, how long has the Panchayat been in your village?

(*c*) What are the main functions of the Panchayat?

(*d*) What are the main parties in your Panchayat and which caste is leading the Panchayat?

(*e*) Has there been any improvement in your village since the Panchayat was established? (Answer Yes/No)

(*f*) If yes, what have been the improvements?

(*g*) Has there been any harm after its establishment? (Answer Yes/No)

(*h*) If yes, what were the evils?

35. (*a*) Has any caste or tribe of your village got a separate Panchayat of its own? (Answer Yes/No)

(*b*) If yes, what are the main functions of this caste or tribal Panchayat?

(*c*) Since the statutory Panchayats are functioning, do you think these caste or tribal Panchayats should still continue? If yes, why should they exist?

36. (*a*) Is there a family planning centre in your area? (Answer Yes/No)

(*b*) Do you know that man and wife can prevent conception of a child by deliberate means, if they wish to do so?

(*c*) Does the head of the household wish that no more children were born to him? or does he wish for more? or is he indifferent?

J. Diet

37. (*a*) How many times a day do the members of the household take their meals? Are they vegetarians or non-vegetarians?

(*b*) What are the usual items of diet at each meal?

(Specify whether rice, wheat, grams, roots, etc.)

(*c*) What are the foods or drinks prohibited?

(*d*) Does the household take sugar/tea or coffee?

K. Utensils

38. (*a*) What utensils are used for preparing food and for storage of drinking water?

(b) Of what materials are important utensils made?

(1) Earthenware.

(2) Aluminium.

(3) Copper.

(4) Brass.

(5) Eversilver.

(6) Silver.

L. Fuel

39. What fuel is ordinarily used for cooking?

40. How do they procure it?

M. Furniture and Ornaments

41. (a) Does the household possess a bedstead/chair/table/mirror/bench/local cot/wall shelf/almirah/stool? (Cross out those not found.)

(b) Is the household using any new kind of furniture for the first time in the last five years?

(c) If so, what are they?

(d) Does the household use mosquito nets?

42. List all the ornaments used by (a) men and (b) women. Give the local names and mention whether gold or silver or brass or any other material is mainly used. Give drawings.

N. Houses

43. Give details about the house materials.

Roof—

(1) Mud roof.

(2) Country tiled.

(3) Mangalore tiled.

(4) Terraced (pucca roof).

(5) Zinc sheet.

(6) Tin roof.

(7) Asbestos roof.

(8) Corrugated iron roof.

(9) Wooden roof.

(10) Straw or grass roof.

(11) Leaf roof.

(12) Others.

Wall—

(1) Mud wall.

(2) Bamboo wattled wall.

(3) Mud plastered bamboo wattled wall.

(4) Wall of twigs and branches.

(5) Wall of twigs and branches plastered with mud.

(6) Reed wall.

(7) Mud plastered reed wall.

(8) Wooden wall.

(9) Brick wall.

(10) Straw or grass wall.

(11) Leaf wall.

(12) Stone wall.

(13) Others.

Floor—

(1) Mud floor.

(2) Cement floor.

(3) Wooden floor.

(4) Stone floor.

(5) Lime and mortar floor.

Number of slopes—

One.

Two.

Three.

Four.

Five.

Six or more.

Without slope.

44. (a) Give a plan of the house and compound showing the main places, the material of the roof, walls and doors.

(b) Total number of rooms in the house.

NOTE.—Give sketches and photographs wherever possible.

O. Consumer Goods

45. (1) (a) Does the household possess hurricane lantern/petromax or hazak/battery torch-light/kerosene stove/bicycle/gramaphone/radio set?

(Cross out those which do not apply.)

(*b*) Has any of the items been acquired for the first time in the last five years? If yes, which are these articles?

(*c*) Does the household use toilet soap/washing soap?

(*d*) Are clothes sent to washerman?

Possessions

(2) Does the household possess—

(*a*) Car.

(*b*) Bullock cart.

(*c*) Jutka.

(*d*) Ponies.

46. (A) *Maternity cases—*

(1) Cases hospitalized.

(2) Number of cases—

(*a*) Confined in hospital.

(*b*) Confined by bringing doctor home.

(*c*) Confined by qualified midwife at home.

(*d*) Confined by unqualified 'Dai' at home.

(*e*) Confined without assistance.

(B) *Medical treatment*

What is the medical system followed?

(1) Allopathic.

(2) Ayurvedic.

(3) Homeopathic.

(4) Combination of more than one of these.

(5) Others.

(C) *Medical consultation*

Where do you go for medical consultation?

(1) Public hospitals or dispensaries.

(2) Private hospitals or dispensaries.

(3) Private doctors—

(*a*) Allopaths.

(*b*) Homeopaths

(*c*) Others.

(D) *Vaccination*

How many members of the family have been vaccinated?

(1) At least once.

(2) Within the past six months.

47. *Income—*

Total family income per mensem from—

(*a*) Land.

(*b*) Industry.

(*c*) Business.

(*d*) Occupation.

(*e*) Others (specify source).

48. *Average monthly expenditure—*

What is expenditure on—

(A) *Food—*

(1) *Cereals and pulses—*

(*a*) Rice.

(*b*) Other grains.

(*c*) Dhall.

(*d*) Total.

(2) *Vegetables—*

(*a*) Potatoes.

(*b*) Tapioca.

(*c*) Onions.

(*d*) Coconut.

(*e*) Others.

(*f*) Total.

(3) *Non-vegetarian—*

(*a*) Meat.

(*b*) Fish.

(*c*) Egg.

(*d*) Others.

(4) *Milk.*

(5) *Ghee and oils—*

(*a*) Ghee.

(*b*) Oils.

(*c*) Total.

(6) *Condiments*—

(*a*) Chillies.

(*b*) Tamarind.

(*c*) Others.

(*d*) Total.

(7) *Sugar*—

(*a*) Sugar.

(*b*) Jaggery.

(*c*) Total.

(8) *Coffee and Tea*—

(*a*) Coffee.

(*b*) Tea.

(*c*) Total.

(9) *Liquor.*

(10) *Tobacco*—

(*a*) Smoking.

(*b*) Chewing.

(*c*) Total.

(11) Other foods including refreshments.

Total under food:

(B) *Education*

(1) Fees.

(2) Books.

(3) Uniform.

(4) Others.

(C) *Clothing.*

(D) *Fuel.*

(E) *Marriage.*

(F) *Festivals.*

(G) *Miscellaneous*

(1) Dhoby or soap.

(2) Barber.

(3) Travelling.

(4) Medical fees and medicines.

(5) Religious observances.

(6) Amusements.

(7) Provident Fund and other compulsory savings.

(8) Payments of debts.

(9) Remittances to dependents residing elsewhere.

(H) *Others*

Total.

49. (A) Has the household secured during the last five years?

(1) better irrigation facilities

(2) Better types of cattle.

(3) Better seeds.

(4) Better implements.

(5) Better Manure.

(6) More land for cultivation.

(7) Use of pesticides.

(8) Improved methods of cultivation like Japanese method.

(9) Land improvement measures like land reclamation, soil conservation and consolidation.

(B) Have you received demonstration in improved agricultural practices?

(C) Have you participated in activities of Community Project by contribution of land, labour, cash or material?

50. *Prosperity Index*—

(1) Have you cleared any debt which existed prior to 10 years from the income of the household?

(2) If yes, specify the amount so cleared.

(3) During the last ten years—

(*a*) Have you acquired any property?

(*b*) Have you made any savings in cash or in the shape of ornaments, etc.?

(*c*) Have you invested capital in any new undertaking or building?

(*d*) Have you opened a voluntary account in any post office savings bank or any other bank?

(*e*) Have you invested in NSC, or prize bonds or other forms of rural savings campaigns?

(*f*) Are you a member of any chit fund or other indigenous funds except where

it is wholly from any debt incurred for the purpose and/or the proceeds of any sale of property?

51. *Extra-curricular Activities*—

Has any member or members of this household—

(*a*) Worked for social uplift.

(*b*) Taken active part in politics.

(*c*) Joined any co-operative society.

(*d*) Joined any club, library, dramatic party or other cultural organisation in the village.

Social Disabilities

52. (A) Do you have free access to—

(1) Shop, hotel or restaurant.

(2) Temple or place of worship.

(3) Any other place of public resort.

(B) Do the following render you their services—

(1) Brahmin priest.

(2) Barber.

(3) Washerman.

(4) Any other village servant.

(C) Are you avoided by Caste Hindus in regard to—

(1) Touch.

(2) Serving cooked food.

(3) Serving water.

12—2 Census/Mad/64.

APPENDIX III

CENSUS 1961—SOCIO-ECONOMIC SURVEY

Village Schedule

Name of Police Station/Taluk

Name of District

Name of Village

L. C. No. of village

Area of the Village

No. of Households

What is the religion which majority of the villagers profess :

Name the caste to which the majority of the villagers belong :

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1. Topography of the village:

   (a) Is the village situated on a plain/on an undulating surface/on a plateau/on a hillock/or at the bottom of a depression?

   (b) The system of grouping of houses—average distance between two clusters of houses—reasons for such grouping *e.g.* whether on account of the nature of the surface of land or on the account of social customs.

   (c) Internal roads—Tanks—Village common—any stream or other extensive source of water—proximity or otherwise of any jungle—Approximate number of shade-bearing trees and how they are arranged.

2. What is the local legend about the village?

3. Detailed description of average house of the members of each caste/tribe, religious group, occupational group in the village.

4. Name and distance of Hat or Hats to which surplus produce of the village is taken for sale.

5. Name and distance of the nearest railway station and bus route.

6. Distance by road from Thana and sub-division headquarters.

7. (a) Distance of the Post Office from the village.

   (b) Distance of the Telegraph Office from the village.

   (c) Can money be sent through that Post Office?

8. Religious practice followed by members of each caste, tribe and religious group in the village. The description of the religious practice in each case should begin with the name or names under which the Supreme Being is known and then proceed from ceremonies that might be observed in respect of a person from sometime before he is born and end with the funeral rites after his death.

9. Give details of places of common religious worship, if any.

10. Describe community festivals if held in the village.

11. Dress commonly worn by the villagers with special reference to peculiarities on account of caste, tribe or religious sanction or economic status.

12. Number and types of schools in the village.

13. Describe social recreation centres, if any.

14. State of co-operative movement in the village. (Number and names of co-operatives).

15A. Details of crime statistics for the past ten years.

Year	Place of crime	No. and nature of crimes	Remarks

15B. Prohibition Offences

Year	Place of crime	Number	Remarks

16. Details of births and deaths for the last ten years.

Year month	BIRTHS		DEATHS		NATURAL INCREASE	
	Males	Females	Males	Females	Males	Females

A brief note on the cause of death.

17. Details of village lands classified by crops:

Year	Name of crop	Extent of land

18. Total population of the village in 1931, 1941, 1951 and 1961.
19. Is the village electrified?
20. School statistics in detail.
21. What are the common diseases in the village?
22. Give your impressions of cleanliness.
23. Drainage and sanitary facilities—A note.
24. What is the source of drinking water?
25. Is outbreak of epidemic frequent and what are the preventive and curative effects taken to combat them?
26. Is there a primary health centre, or maternity ward? Which is the nearest hospital?
27. Is widow remarriage allowed by different castes?
28. What are the sources of irrigation in the village? Give number and types and brief note thereon including the number of pumpsets.
29. Give the number of temples/mosques/churches in the village.
30. If there is any co-operative society in the village give a detailed note on it.
31. Total livestock in the village as per the 1956 Census and the present position.
32. Is there a Key Village Centre in the village? If no, which is the nearest veterinary hospital.
33. Is there a cattle pound in the village?
34. Do the villagers tatoo their bodies?
35. Do they favour female education?
36. Are there any ancient monuments in the village? If yes, give a note on them.
37. Give the current proverbs in the village.
38. Give a note on the Panchayat.

Village leaders, members of Panchayat, priests and other Office bearers

1	2								
	Members								Remarks
Name of Organisation	Name	Caste	Occupation	Age	Since when holding the office	How gained position	Remuneration if any	Other offices held inside or outside the village	
Statutory Panchayat									
Caste Panchayat (Name of caste)									
Other leaders									
Members of Board of Directors of Co-operative Society.									

Village disputes referred to different authorities last year

(1)	(2)			(3)	(4)	(5)	(6)
Nature of adjudicating authority	Leading members of each disputant party			Nature of dispute	Decision of the adjudicating authority	Nature of sanction	Remarks (Whether the decision was enforced, whether there is preference for adjudication by particular type of authority in particular type of case, place of trial etc.)
	Caste Panchayat	Name	Caste/tribe				
Caste Panchayat							
Informal Panchayat							
Statutory Village Panchayat							
Court							
Others (Specify)							

Cultural life of the village

(1)	(2)	(3)			(4)					(5)	(6)	(7)
Names of clubs, Libraries, drama parties or other cultural orgasations in the village	When established	Rough proportion of members belonging to			Office bearers					Brief note on basis of membership (subscription signing of pledge etc.)	Brief note on objective of the organisation	Brief note on activities of the organisation
		Different castes	Different occupational groups	Age	Name	Caste	Occupation	Age	Education			

Recreational and artistic activities enjoyed by the villagers.

(1)	(2)	(3)	(4)	(5)	(6)	(7)		(8)	(9)
Type of activity	*Brief description	Where room placed (if outside the village name & distance of the place)	Frequency & duration (specify whether daily, monthly, seasonal etc.)	Extent of active participation of people of the main castes & communities in performance (many, few, some)	Extent of participation of people of main castes or communities as audience (many, few, some)	If activity is in village do visitors from other village participate?		What agency sponsors, promotes or finances?	Who train players etc. (His name address, caste, occupation.)
						Approximate No.	Role player, audience, otherwise		
1. Sports & Games									
2. Drama, Music, Dancing etc.									
3. Cinema									
4. Filmstrip, Puppet show etc.									
5. Fairs									
6. Festivals									
7. Other entertainments.									

*Indicate nature and reason of celebration.

APPENDIX IV

Glossary of Local terms

	Tamil words		*English equivalents*
1.	Arisi poduthal	...	Mode of blessing the couple in a marriage
2.	Arumaikkaran	...	Master of ceremonies among Nattu Gounders
3.	Bajji	...	A savoury stuffed with potato or plantain chips
4.	Bonda	...	A kind of savoury preparation
5.	Chekku	...	An oil-press
6.	Chithadai	...	Small saree for young girls
7.	Erukkan	...	The calatropis plant
8.	Guru	...	Spiritual head of a caste
9.	Jangam	...	A priestly caste in South India
10.	Kalchatti or Kar chatti	...	Stone-ware pots
11.	Kalam	...	Threshing-floor
12.	Kambam	...	Three-pronged post planted in proclamation of the village festival
13.	Kanganam	...	An yellow cord tied round the wrists of bridal couple in marriage ceremonies and round the arm of those who have made religious vows
14.	Karumathi	...	Last day obsequies
15.	Kattiam	...	A panegyric
16.	Kattu Koolu	...	Feast given to the pregnant woman on her seventh or ninth month
17.	Kattu Moi	...	Cash collection done in the funeral ground among Vanniars
18.	Kinangu Pill	...	A kind of grass used as thatch for roofing
19.	Kulam	...	Sept
20.	Kula Deivam	...	Clan deity
21.	Kulisam	...	An amulet
22.	Mavilakku	...	A wick lamp rested on the edible offering to the village deity
23.	Moi	...	Cash present
24.	Murukku	...	A fried cake made of gram and rice flour
25.	Nalangu	...	A particular ceremony in a marriage
26.	Navathanyam	...	The nine kinds of grains
27.	Periathanakkaran	...	The caste head
28.	Pongal	...	Cooked offering
29.	Punniavasanam	...	A purification ceremony
30.	Ravikkai	...	Blouse
31.	Samai, Thinai, Varagu	...	Kinds of millets
32.	Sithakku	...	A necklace worn by Nattu Gounders
33.	Thai Pongal	...	Harvest festival in the Tamil month of Thai
34.	Thali	...	The bridal necklace
35.	Vaikkarisi	... ...	Rice dropped into the mouth of the dead person at the time of taking it to the burial ground
36.	Vathiyar Veettar	...	The priestly caste of Jangamars

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